S^t. PAULS
TRIUMPH,

OR,

Cygnea illa & dulciſsima Cantio:

That Swan-like and moſt ſweet Song of that learned and faithfull Servant of God, Maſter JOHN RANDALL, Batchelour of Divinity.

Uttered by him (in eleven SERMONS upon the eight Chapter of S^t. PAUL his Epiſtle to the *Romanes*, verſe 38,39.) lately before his death in the time of his great and heavy Affliction, and upon the Communion dayes, either altogether, or for the moſt part.

With an exact Table at the end of the Booke, ſhewing and directing to the maine and choyce things handled in this Treatiſe.

By William Holbrooke, *Preacher of the Word of God.*

The fourth Edition.

LONDON,
Printed for *Robert Young*, and *Samuel Enderby*, at the ſigne of the Starre in Popes-head Alley. 1640.

TO Mr. DOCTOR *CHAMBERS*, DOCTOR of Divinity, and Paſtor of Saint Andrewes Hubbart in little Eaſtcheape London, and to M. *Matthew de Queſter*, M. *Richard Stretton*, M. *Thomas Olive*, M. *Robert Wood*, M. *Edward Madeſon*, M. *Giles de But*, and to the reſt of the Pariſhioners of the ſaid Pariſh; All grace and happineſſe in this life, and that which is to come.

MAſter Doctor, and you the reſt my loving friends, it is no inſolete nor unwarrantable courſe, for men to bee publiſhers of the Labours of others, and to have a hand in bringing them forth into the view of the world, and that after the death of the Authors of them, if wee either conſider the examples of the ſervants of God in holy Writ; as firſt of the men of *Hezekiah*, concerning divers of *Salomons* Proverbes [a]; ſecondly, of *Salomon*, or ſome other, concerning

[a] *Inſcript. cap. 25 Pro.*

the words of *Agur* [b]; and thirdly, of *Salomon* himſelfe, concerning the words and counſell of his Mother to him [c]: Or, if wee conſider the practice of holy men in all ages, both ancient and moderne, as, to inſtance in the writings of that late and worthy ſervant of God Maſter *Perkins*, how many of them are extant, to his never dying fame? and yet moſt of them publiſhed by others after his death, as is plainely to bee ſeene, if wee looke but in the Title-pages of moſt of them: Wherein thoſe Worthies did (as it were) the office of ſpirituall Midwives, in helping ſuch children to birth: And, had it not beene great detriment to the Church of God preſent, and to come, and great pity that ſuch goodly children ſhould have been brought to the birth, and there have periſhed for want of ſome to helpe to bring them forth? Upon conſideration of this that hath beene ſaid, I have afforded my helpe to the bringing forth of this enſuing Treatiſe, a worthy and excellent Worke, of a learned and faithfull ſervant of God (not long ſince deceaſed) well known to you and me. The excellency of it will appeare, firſt, if the particulars therein intreated of, be but generally conſidered; as, Firſt, the ſpirituall communion or conjunction that is betwixt God and the faithfull. Secondly, the bond of this conjunction, the love of God. Thirdly, the ground of this conjunction, Chriſt Jeſus. Fourthly, the ſpeciall intereſt the faithfull have in him, and he in them. Fifthly, the certainty of the ſpirituall ſafety of Gods children amidſt all dangers, and againſt all commers. Sixtly, the aſſurance the faithfull have, and may have, in this life, of Gods love, and ſo of ſalvation. Seventhly, the Chriſtian mans bearing of himſelfe up in, and againſt all danger, upon this aſſurance, with a declaration and diſcovery of divers of our enemies, and what they can doe againſt us. If theſe be not excellent Theames, I know not what are. Secondly, the excellency of this Worke will appeare, if the ſtrict, and yet plaine and eaſie methode which is uſed therein, be conſidered, which will

[b] *Inſcript. cap. 30. Pro.*
[c] *Inſcript. cap. 31. Pro. Vide Aben Ezra. Mercer. Iun. Cartw. Iaſen. Muff. in hos locos.*

will make it delightfull to every one that readeth it; methode being to the matter ſpoken and uttered, as faſhion to apparell; for me to building, and as *Pictures of ſilver to Apples of gold*, which make much to the luſtre and beauty of the Apples, and cauſe them to be delightfull to, and to be much deſired of the beholders. Thirdly, the excellency of this Treatiſe will appeare if we conſider the ſeaſonableneſſe of its birth: It is borne, and commeth forth in due time; for it intreateth at large of the Afflictions and dangers to which the faithfull are, and may be, ſubject in this world, and furniſheth them with matter of ſupport, in, and againſt them all. And when, or in what time could this Argument bee more ſeaſonable than now, and at this time, wherein the Church and people of God are in ſuch diſtreſſe, hazzard, and danger, and the deſtroying Angel of God is ſo abroad in many places of the world, and all places almoſt filled with warres, and rumours of warres, and who knoweth when theſe things ſhall end? Fourthly, the excellency of this Treatiſe will appeare, if wee conſider the fitneſſe of, and the enablements wherewith this man was enabled to write and ſpeak of this Subject, which were very great and many, whether wee conſider the endowments of Learning, nature grace, or experience; for beſides the three former, he was a man experienced in afflictions, being then, when he ſtudied, writ, and preached theſe following Sermons, and for the ſpace of many yeares before, a man of many troubles, and of grievous and of heavy afflictions, by which (through the gracious bleſſing, and worke of Gods Spirit) he was made (as holier and better, ſo) fitter to write and ſpeake of the nature, kindes, degrees, and effects of troubles and afflictions, and of what they can do, and of the ſupporrs in them, and againſt them. For as every man is beſt able to ſpeake, and diſcourſe of that profeſſion and the Myſteries thereof of which hee is [d]; ſo is that man that is, and hath been long a man of troubles, fitteſt to write and ſpeak of them, and of all things belonging to

Prov. 25. 11.

[d] *Navita de ventis, de tauris narrat arator: Enumerat miles vulnera, paſtor oves.* Propert.

to them. That this man was (both then when he writ, and ſpake theſe Sermons, and had been for long time before) a man of troubles, and heavy afflictions, beſides the teſtimony of all that knew him, his owne words (which I finde written with his owne hand in his booke, by way of Preface to theſe following Sermons) doe plainely ſhew; his words are theſe: "After a heavy burden of many heavy infirmities, and ſore afflictions, and hideous temptations, long "endured, and ſtill continuing upon mee, I am come forth "once againe to ſpeake in this place, not in any ſenſe of "ſtrength recovered, nor yet in any lively hope of any abi-"lity to goe through with his great worke, but only in obe-"dience to Gods commandement (who hath now brought "me, I know not how, unto this ſervice) and in faith alone. This Treatiſe (excellent as aforeſaid in ſo many reſpects) I have beene moved to Dedicate to you Mr. Doctor, and to you the reſt of my loving friends, for three reaſons. Firſt, becauſe I conceive that it doth more properly belong unto you, than to any other; for, to whom ſhould it belong, if not to you, Mr. Doctor, who ſucceede the Author of it in his Paſtorall charge? whereby you may ſee how, and with what kinde of nouriſhment, he fed his, now your people: And to what people doth it more properly belong, than to you my loving friends, for whom it was firſt conceived, ſtudied, penned, and preached? Secondly, that I might manifeſt my entire love and hearty wel-wiſhing to you all, amongſt whom I have exerciſed my Miniſtery for the ſpace of nine yeares laſt paſt, and ſtill doe by the mercy of God. Thirdly, that I might be a meanes of further knitting, and continuing you in unfained love one towards another, by joyning you together in this Dedication of this Worke, whom God hath, by his ſpeciall providence, joyned together in that neare band of relation of Paſtor and People. That this may be, and that you, and all others to whom this Treatiſe ſhall come, may gaine as much ſpirituall good, as the Author, in ſtudying, penning, and preaching, and I in pub-

publishing desire ; I doe, and will pray to him that is the God of love, and the giver of all good things, and that through him who is the Son of his love, and the means and way of all good things to us, even the Lord Jesus:

In whom I am yours in the

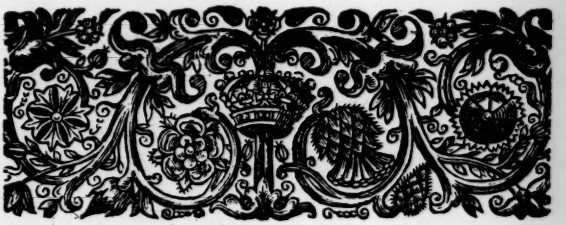
service of the Lord,

William Holbrooke.

To the Christian Reader.

VNderstand (Christian Reader) that these following Sermons, were given by the Author (as they were written by his owne hand) to his loving friend M. Edward Misselden, *Merchant, who most Christianly and willingly, upon the first motion, delivered them unto me, and condescended to the publishing of them, knowing that* bonum quo communius, eo melius, *a good thing the more common it is, the better it is, for which thou art much beholding to him: for by this meanes, thou hast these Sermons as they were penned, and preached by the Authour, without addition or detraction. Read and meditate throughly upon them, thou shalt not (I assure thee) repent thee of thy labour: for thou shalt finde therein much deepe, and necessary heavenly doctrine, and (through Gods blessing) be furnished with armour of proofe against all dangers and troubles whatsoever that are upon thee, or may befall thee in this life. Bee thankefull to God for this, and all meanes of thy spirituall good, which he affordeth thee; and forget not to pray for him, who forgetteth not to pray for thee, and the whole Church of God, and will ever be thine in the service of the Lord,*

William Holbrooke.



SAINT PAULS TRIUMPH:

OR,

The SAINTS Conjunction with GOD, and ſupport in Troubles.

In the 116. *Pſalme verſ.* 10. *the Prophet* David *ſpeaks thus of himſelfe,* I beleeved, and therefore did I ſpeake. *In imitation of the practice of the Prophet, the Apoſtle* Paul, 2 *Cor.* 4. 13. *takes up the very ſame ſpeech:* We alſo beleeve (*ſaith he*) and therefore we ſpeake. *And in imitation of that practice, both of the Prophet and of the Apoſtle, I am now come here to ſpeake* (*as God ſhall enable mee*) *that which God hath enabled me to beleeve: I beleeve that which I ſpeak, and I ſpeake that which I beleeve, and becauſe I beleeve it, therefore I ſpeak it: And what is that which I beleeve and ſpeake? Even the very ſame matter and words which the Apoſtle* Paul *beleeved and ſpake in the depth of his afflictions.*

The First Sermon.

Rom. 8, 38, 39.

For I am perſwaded, (or, *I am ſure*) *that neither Death, nor Life, nor Angels, nor Principalities nor Powers nor things preſent nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.*

For I am perſwaded, (or, *I am ſure, &c.*) It being the ordinary portion of all Gods children to ſuffer many afflictions in this life; it was therefore the ordinary practice of the Apoſtles, to miniſter comfort and conſolation to all Gods children againſt all their ſufferings. Thus the Apoſtle here in this place, to comfort himſelfe and the faithfull againſt all afflictions, propounds two conſiderations: Firſt, what the afflictions are that may befall Gods children; Secondly, what harme they can do them. And this he doth from the 35. verſe. Firſt, what the afflictions are that Gods children are ſubject to in this life; and they are of all ſorts, ſore and heavie, Tribulation, Diſtreſſe, Perſecution, Famine, Nakedneſſe, Perill, Sword, &c. Secondly, what harme they can doe to Gods children. He doth not exempt us from any bodily dangers, (for therein we are as other men) but they cannot endanger our ſpirituall eſtate, to deprive us of that, they cannot ſeparate us from the love of God, which is in Chriſt Jeſus our Lord; for ſo the queſtion intends, *verſe 35. Who ſhall ſeparate us from the love of Chriſt?* ſhall Tribulation, or Diſtreſſe? As who ſhould ſay, Nothing can: No, they are ſo farre from doing us harme in our ſpirituall eſtate, as that contrariwiſe, we are much the better for them, in that kinde: *In all theſe things we are conquerours and more then conquerours, through him that loved us, verſe 37.* And hereupon the Apoſtle growes to a peremptorie reſolution, and determines

determines the matter clearely, both on his owne part, and on the part of all the faithfull, *That neither life, nor death, nor Angels, nor Principalities, &c ſhall ever ſeparate us from the love of God, which is in Chriſt Jeſus our Lord verſ.* 38, 39.

The parts of this ſcripture are two; Firſt, the Apoſtles reſolution, *that neither life, nor death &c. ſhall ever ſeparate him from the love of God*; Secondly, his proteſtation of this his reſolution, *I am perſwaded* (or, *I am ſure of it.*) Firſt, the Apoſtles reſolution, *that nothing ſhall ſeparate him, &c.* The ſubſtance and effect whereof is this, That true Beleevers can never fall away utterly from grace; which he expreſſeth in theſe termes, *that nothing can ſeparate us, &c.* So long as God loves us, we can never utterly fall away from grace; But God loves us alwaies, nothing can ſeparate us from his love; Therefore we can never utterly fall away from grace. And that he might not ſeeme to ſpeake unadviſedly, or raſhly, hee knowes not what, therefore he caſts up his reckoning before hand, as the wiſe King doth before he undertakes war, *Luk.* 14. 31. ſo doth the Apoſtle fore-ſee, and ſet before his eyes, all the cauſes and dangers of falling away that may be thought of, and then heartens himſelfe againſt them all, *againſt death, againſt life, againſt Angels, &c.* and againſt all commers; never ſhall *any thing ſeparate us from the love of God, neither death, nor life*, ſaith the Apoſtle. What danger ſoever befals us, it befals us either in our life, or in our death; but neither in *death, nor in life, ſhall any thing ſeparate us* (ſaith the Apoſtle) therefore nothing can. Yea, but yet we may be overmatched with mighty enemies, which are too ſtrong for us, as *Angels*, *Principalities*, *Powers*; the Apoſtle continues his reſolution, that God is infinitely more ſtrong and mighty to ſave us, then all our enemies are to deſtroy us; and therefore ſaith, *nor Angels, nor Principalities, nor Powers, ſhall ever prevaile againſt us.* Yea, but though our preſent ſtate be good enough, yet things to come are uncertaine; we know not yet how hardly wee may be beſtead hereafter upon our death beds, &c. But, ſaith the Apoſtle, all ſhall be well then too; our God is not a God a farre off, but at hand too; our loving God is not onely for the time preſent, but for the time to come, even for all eternitie, his love

never changeth. And therefore as our ſtate is good for the preſent, ſo it is for the time to come, God hath ſecured us for that too, *neither things preſent, nor things to come*. Yea but there is a great *height* above us, we may be ſnatched up of that; and a great *depth* below us, we may be ſwallowed up of that. No, ſaith the Apoſtle, our God that loves us, rules in all things, both in the *higheſt heights*, and in the *loweſt depths* that are; and therefore it is neither the *height* of *heaven*, nor the *depth* of *Hell, that can ſeparate us:* Yea, but there are infinite Creatures in the world, & we know not what miſchiefe they may doe us; but, ſaith the Apoſtle, they are but Creatures, and therefore in the hands and diſpoſing of God their Creator, who is our loving Father in Chriſt Jeſus and therefore not any one of them can, nor all of them together ſhall, *be able to ſeparate us, &c.*

Now ſecondly of his proteſtation, *I am perſwaded*, or, *I am ſure of it*. It is not a bare conceit, but a full perſwaſion in me; I doe not goe by thinkings and gheſſings, but upon a ſure ground. I am ſure of it, and here I make it knowne to all the world; Be it known to the faithfull, for their comfort and rejoicing; be it known to the wicked, for their terrour and aſtoniſhment; be it known to the Angels in heaven; and be it knowne to the Divels in hell, that I am perſwaded, that I am confident in it, *that neither death, nor life, &c.* Oh *Paul*, great was thy faith! O thou beleeving Man or Woman whatſoever thou art, labour and ſtrive thou to get this perſwaſion into thy heart; and if thou canſt not get this full perſwaſion which was in the Apoſtle, yet labour to be a true beleever, make ſure worke for that, and then *Paul* doth here aſſure thee, as himſelfe, that neither *death, nor life, &c. ſhall ever be able to ſeparate thee from the love of God in Chriſt Jeſus*; for *Paul* doth not ſpeake this onely in particular of *himſelfe*, but of *us*, putting it the caſe of every believing man & woman; He ſaith not, nothing can *ſeparate me*, but *us*; that is, all the faithfull; and ſurely he had the Spirit, & could not be deceived, and therefore what was his caſe, is ours. I am ſure not any thing can ſeparate me; and I am ſure not any thing ſhall ſeparate them, whoſoever they be, that have ſaving faith. For, *I am perſwaded*

(ſaith

(ſaith the Apoſtle) *that neither death, nor life, nor Angels, &c. ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.*

Now for my more orderly proceeding, and your better underſtanding, I will caſt this Scripture into this mould; The whole ſubſtance of the Text doth ſpend and empty it ſelfe into theſe ſeven particulars. Firſt, is a matter of Implication, and that is, that there is a Communion or Conjunction betwixt God and the faithfull. Separation preſuppoſeth Conjunction; when the Apoſtle ſaith, *nothing can ſeparate us from God*, it is neceſſarily implied, that there is a Conjunction betwixt God and us; for things that were never joyned together, cannot bee ſaid to be ſeparated one from the other. Then ſecondly, he expreſſeth the bond of this Conjunction, and that is, the *love of God*. Thirdly, he ſhowes the ground and foundation of this Bond and Conjunction, and that is, *Chriſt Jeſus our Lord*. Fourthly, he declares a ſpeciall intereſt that the faithfull have in Chriſt Jeſus, by a note of neare and ſpeciall reference betwixt Chriſt and the faithfull, *our Lord*. Fiftly, the Apoſtle avoucheth the certainety of the ſafety of Gods children amidſt all dangers, *nothing can ſeparate us*; and this he enlargeth in many particular dangers, even the greateſt that can be imagined, *death, life, &c.* Sixtly, he proteſts his confidence which he hath concerning this their ſafety, as being the undoubted truth of God, *I am perſwaded*, (or, *I am ſure &c.*) Seventhly, he beares up himſelfe boldly upon this aſſurance, againſt all afflictions and dangers that ever did, or ever could befall him; for this is the maine drift of this whole diſcourſe, being propounded by way of a reaſon, *for I am ſure*. Why doth hee inſult over all theſe? Becauſe he is ſure, and bold againſt them all.

Now to the particulars; and firſt for the matter of Implication, the Doctrine is this; All true beleevers are joyned to God in Chriſt, and have a gracious and an holy and ſpirituall Communion and fellowſhip with him. The point is but implyed here, and therefore I muſt not be very large in it; but yet, becauſe it is ſo implyed, as being one ſpeciall meanes of our ſtanding faſt in the ſtate of grace, it muſt not be left untoucht, nor yet too ſparingly handled. It it a doctrine hard *Doctrine.*

to

to be understood, and I dare say, it passeth the capacitie of man, to understand it in the perfection of it; I say, it is hard to be understood, but it is harder to be beleeved, but hardest of all to be practised. We will speak somewhat of it therefore, first, by way of Explication, that so we may the better understand it: secondly, somewhat by way of Confirmation, that we may the better beleeve it: thirdly, somewhat by way of Application, that we may the better practise it.

Explication. First, for Explication; There is a two-fold Communion with God, one generall, the other speciall; the generall is common to all the creatures; all have communion with God, *they in him, and he in them; they in him as their Creator, he in them as his creatures:* And this communion they have with God in Christ too, *who is the first begotten of every Creature, and in him all things consist, Colos.*1.15,17. As if he should say, Christ hath communion with God, for hee is the *Image of the invisible God:* the creatures have communion with Christ, for *he is the first begotten of every Creature, and in him all consist*; and so consequently, all the Creatures have some kinde of Communion with God. The speciall Communion is twofold, either that Communion which the Angels have with God, or that men have with God; the first we will let passe, as not so incident to the point in hand: For the second, the Communion which men have with God, it is of two sorts also, generall or speciall: Generall, which all men have with God by nature, as men; for Christ having taken upon him the whole nature of mankinde, all men doe communicate with him; as he is man they partake with him, and he with them, as man with man, as the Apostle shewes, *Heb.* 2.14. *For as much as the children were partakers of flesh and blond, he also himselfe likewise tooke part with them, &c.* The speciall Communion is that which we have with God through Christ by grace; and this likewise is of two sorts, either in the outward meanes, or in the inward truth of grace: In the outward means of grace, and this is the case of all professors of the Gospel, that are outwardly called to the communion of the Word and of the Sacraments; they have Communion with God in Christ, in respect of the outward meanes of grace, and are

are reputed members of Christs Body; and this they have, as Christ is head of the Church visible. In the inward truth of grace: and this is proper and peculiar to the faithfull onely, that are effectually called, and by faith truely ingrafted into Christ; and this Communion they have with God in Christ, as Christ is the head of the Church invisible, that is, of the whole company of Gods chosen, and this is the true Communion here intended. Understand it thus; God loves his chosen freely in Christ Jesus, and in his love gives his Spirit to his chosen; by his Spirit he workes faith into their hearts; by faith Christ dwels within them, and is made one with them, and they with him, and so in him they are made one with God: so then, if ye aske me what this Communion is? I say, it is our uniting or joyning to God; If ye aske me who are the persons that are joyned? They are true Beleevers, all they and none else. If ye aske me, in whom they are joyned? I say, in Christ Jesus. Lastly, if ye aske mee what manner of Communion this is? I say, it is by grace, and by the Spirit, and therefore it is a spirituall and holy Communion; and so you have the whole Doctrine, and every branch of it plainely cleared and opened. So much for Explication.

Now secondly for Confirmation, and that shall be both by Scripture and Reason; First by Scripture. 2 *Pet.* 1.4. *We are made partakers of the godly (or divine) nature &c.* True Beleevers are not onely made partakers of Gods blessings, or of his gifts, but of Gods nature and being. And how? Not by way of partition, as if some part of the godly Nature were taken from God, and given to us, for that is impossible, the divine nature can never be divided; but by way of Communion, as communicating in the nature of God by a blessed union. 1 *Cor.* 6.17. *He that is joyned to the Lord, is one Spirit.* The Apostle here affirmes two things of every true Beleever; First, that every true beleever is joyned or glewed to the Lord, as the word signifies. Secondly, the proceed of it, and that is this, that they are one Spirit. Every true Beleever is joyned or glewed to the Lord; there is our Conjunction. Every beleever that is joyned to the Lord, is one Spirit; there is the proceed of this conjunction, even to an holy

Confirmation,
1. *By Scripture.*

holy and ſound communion. The Scripture ſpeakes yet more particularly, affirming, that we are not only joyned to Gods being and nature, but to every perſon in the God-head. This bleſſed Communion is made betwixt us and the whole bleſſed Trinitie, the Father, Sonne, and holy Ghoſt, as in 1 *John* 1.3. *Our fellowſhip is with the Father, and with his Son Jeſus Chriſt*; there is our Communion with the Father, and with the Sonne; 1 *Cor.*1.9. *Ye were called unto the fellowſhip of his Sonne Jeſus Chriſt*; there is our Communion with the Sonne; and in 2 *Cor.*13.14. *The Communion of the holy Ghoſt be with you all, &c.* there is our Communion with the holy Ghoſt; We have this Communion therefore with God the Father, God the Son, and God the holy Ghoſt. In preciſe termes, take it thus; we have a Communion with God in Chriſt, through the Spirit; God the Father is the ſubject to whom we are united, Chriſt is the Mediator in whom we are united, the holy Spirit is the worker by whom we are thus joyned and united. God loves us freely, and in his love gives us his Spirit, and thereby works faith in our hearts; and by faith and by the Spirit, Chriſt is made one with us, and we with him, and in him we are made one with God. So much for proofes by Scripture.

Confirmation by Reaſons. 1.

The Reaſons why there is ſuch a Communion of the faithfull with God, are theſe; The firſt Reaſon is, the *Love of God to them*, Ezek.16.8. *When I paſſed by thee, and looked upon thee, behold, thy time was the time of love, and I ſpread my skirt over thee, and covered thy nakednesſe, yea, I ſware unto thee, and entred into a covenant with thee, ſaith the Lord God, and thou becameſt mine.* What is the reaſon that the Lord did all this for his people? It was his love, *It was the time of love*, and therefore he did joine them to himſelfe, and made them his. Yet further, our Communion with God in Chriſt is compared to a *Marriage* in Scripture, *Hoſ.*2.19,23. *Epheſ.*5.31, 32. Now why doth a man marry a woman? Is it not becauſe he loves her? elſe he diſſembles; but God cannot diſſemble; and therefore the maine reaſon why God marries us, and makes us one with himſelfe, is this, Becauſe he loves us.

Secondly, the mediation of Chriſt makes this communion; God

God is in Chriſt, and the beleever is in Chriſt, and there is the communion, the beleever is one with God in Chriſt. Chriſt by his incarnation makes this communion, by his interceſſion he procures it, and by his death he doth purchaſe it, and by our ſanctification he applies it, and makes it ours. By his incarnation he makes it; for Chriſt being God, and comming downe, and taking our nature upon him, becomes man, then there is *Immanuel, God with us, Matth.* 1.23. Not onely God with Chriſt, as he being made one with God, but *God with us* as we through Chriſt being made one with God, and he with us. Secondly, in his interceſſion he procures it, as *John* 17.20,21,22. *Neither pray I for theſe alone, but for them alſo that ſhall beleeve in me through their word, that they may all be one, as thou Father art in me, and I in thee, that they alſo may be one in us.* Here Chriſt prayes for all true beleevers, and what is his requeſt? *that they all may be one, &c.* that is, that there may be an *holy Communion,* not onely betwixt themſelves, but betwixt them and God alſo; and ſurely Chriſts prayer was never denied, *but God heares him alwaies, John* 11.42. therefore if he hath prayed for it, he hath procured it. Thirdly, by his death hee purchaſed it, *Rev.* 5.9. *Thou haſt redeemed us to God by thy blood, &c.* Chriſt hath bought us, and paid dearly for us, even his owne precious blood; and whom hath he bought us to? *to God,* that we might be his, that is, that he may own us as his people, and that we may own him as our God. Fourthly, he applies it to us, and makes it ours in our *ſanctification. Heb.* 2.11. *For both he that ſanctifieth, and they which are ſanctified, are all one.* Till we are ſanctified, we are never truly joyned to God, but when once wee are ſanctified, that is, when we begin to be truly holy in our hearts, and in our lives, then are we already admitted into this bleſſed Communion with Chriſt, and ſo with God; then he that doth ſanctifie, and they that are ſanctified, are all one.

Thirdly, the bond of the Spirit is another reaſon of it; Gods Spirit hath a ſpeciall intercourſe, and doth manage this whole buſineſſe betwixt God and us, *Gal.* 4.6. *God hath ſent forth the Spirit of his Sonne into our hearts, crying Abba Father.* God ſends his Spirit into our hearts; thereby God communi- *Reaſon* 3.

cates with us, as with his Sons; by this Spirit we cry *Abba Father*, and thereby we communicate with God, as with our heavenly Father; there is Gods communion with us, and ours with him. All the exerciſes of Gods communion with us, are carried by his Spirit; If he teach us, he doth it by his Spirit, if he comfort us, he comforts us by his Spirit, if he adopt us, he adopts us by his Spirit, if he ſeales us, if he ſanctifies us, he doth it by his Spirit; what ſoever God doth to us in this communion, he doth it all by his Spirit. And on the other ſide, all the exerciſes of our communion with God, are carried by his Spirit; If we pray, we pray by the Spirit, if we beleeve, we do it by the Spirit, if we love God, if we obey God, we doe it by the Spirit; that we pray to God, that we beleeve in God, that we hope in God, love and obey God, it is all by the Spirit of God; there is one and the ſame ſpirit in God and in us; therefore the bond of the Spirit is one ſpeciall cauſe of this communion which we have with God.

Reaſon 4. The laſt reaſon is from the nature of Faith, which is of this nature, that it unites and joynes the ſubject or perſon beleeving, to the object or thing beleeved, and makes them one. *By faith we are ingrafted into Chriſt, Rom.*11.19,20. As a Scion is ingrafted into a ſtocke, and as that growes to be one with the ſtocke, ſo is the ſoule that is ingrafted into Chriſt, it growes one with Chriſt. *Chriſt dwels in our hearts by faith, Epheſ.*3.17. and that is a bleſſed communion and conjunction betwixt Chriſt and the true beleever. If we beleeve, preſently we have poſſeſſion of Chriſt in our hearts, *an holy and an heavenly gift. By faith we eat the fleſh of Chriſt, and drinke his bloud, Joh.*6.47.54. *And whoſoever eateth Chriſts fleſh and drinketh his bloud, he lives in Chriſt, and Chriſt in him, ver.*57. Here is an holy and an heavenly communion. See the lively experience of this uniting power of Faith in the caſe of *Thomas, John.*20.27,28. He would not beleeve, our Saviour perſwades him to be ruled by him, and not to be obſtinate, *not to be faithleſſe, but faithfull*; ſo ſoone as ever he beleeved, he cryes out, *My Lord and my God*; ſo that by beleeving in God, God becomes our God, and by beleeving in the Lord, the Lord becomes our Lord; he is ours, and we are his,

his, this makes the union. And so much be spoken for matter of confirmation.

Now lastly we come to speake somwhat by way of Application, for the practice of Christians; and the uses for application are of two sorts; the first sort of uses are for all men in generall; the second sort, are for those that have found this favour at Gods hand, to attaine unto this blessed communion. First in generall for all men, and that is for reproofe. It serves to reprove a common errour amongst us; generally men thinke, we shall be saved by Jesus Christ as he is without us; for thus we imagine, that Christ came downe from heaven, and tooke our nature upon him, dyed for sinners, and is ascended into Heaven to make intercession for the Church; and whosoever beleeves thus of him, shall surely be saved by him. A graceless conceit, such as hardens many thousands in their ignorance, unbeleefe and disobedience, and carries them smooth to hell. O my brethren, let us not be deceived; Christ Jesus indeed is a Saviour, and a perfect Saviour, but he never saved any but such as had communion with him, that were in him and he in them; they in him by faith, he in them by his Spirit, else they can never be saved. 2. *Cor.* 5. 17. and *Rom.* 8. 1. ***There is no condemnation to them that are in Christ Jesus.*** Till we be in Christ, we are most damnable wretches: if ever we will escape damnation, ***we must be in Christ, and Christ must be in us,*** else we are Reprobates, 2. *Cor.* 13. 15. Hearken thou carnall Professor, that thinkest to be saved by Christ as he is without thee; but the holy Ghost tels thee plainely, that except Christ be in thee, thou art but in the state of a Reprobate. ***If any man have not the Spirit of Christ, the same is none of his.*** *Rom.* 8. 9, 10. To have Christ within us, is to have his Spirit within us; so that Christ must be in us by his Spirit, if we will have any part in him. It were a merry world for carnall professors, if they might be saved by Christ as he is without us: then the uncleane man, the proud man, the malicious, the covetous man, and the drunkard, and such like, might take their fill in sinne, and yet sit downe and blesse themselves, and say, Oh there is a Saviour in heaven, Jesus Christ, who sits at the right hand of God, he will be mercifull unto us, and forgive us and

Uses in generall to all men.

Use 1.

ſave us. No, no, thou godleſſe and graceleſſe perſon, there is no ſuch way to heaven; Chriſt Jeſus muſt be in thee by his Spirit, elſe he will never ſave thee; thou muſt have Chriſt thy Saviour in thy heart, elſe thou haſt no Chriſt thy Saviour in heaven; Chriſt Jeſus muſt be in thee to mortifie thy uncleanneſſe, covetouſneſſe, pride, &c. and to make thee repent of thy ſins, and forſake them, and to cauſe thee to lead a new life, or elſe he will never take away thy ſinnes. Deceive not thy ſelfe: thou thinkeſt that thou art in a good caſe, and ſhalt be ſaved: I tell thee thou art in a damnable ſtate, except Chriſt be in thee. It is very true, that Jeſus Chriſt in his owne perſon, as he is without us, hath done and ſuffered all things that may cauſe and procure our ſalvation; and it is as true, that Chriſt Jeſus muſt come and dwell within our hearts by his Spirit, to apply theſe his doings and ſufferings to our hearts, elſe we can never have any ſaving benefit by him. As for example; Chriſt Jeſus hath in his owne perſon, by ſacrificing himſelfe on the croſſe, offered a ſweet ſmelling ſacrifice to God his Father for my ſinnes; but yet except Chriſt come downe into my ſoule by his Spirit, and perſwade me to beleeve it, and apply it to my ſelfe, I can have no ſaving part in that his ſacrifice.

Uſe 2. To all men. The ſecond uſe is matter of Examination, to teach us to examine our ſelves concerning this point, whether Chriſt be in us. 2 *Cor.* 13. 5. *Prove your ſelves whether you are in the faith; Examine your ſelves*, ſaith the Apoſtle. Enter into a ſerious conſideration with your owne ſoules, and ſee whether you have any part in this bleſſed communion with God, or not. This be ſure of, that whoſoever hath not in ſome true meaſure this bleſſed communion with God, he hath an accurſed communion with the Divel; there is no middle betwixt them. Therefore lay thy hand upon thy heart, and examine thy ſelfe, what communion thou haſt with God in Chriſt, what knowledge and what faith thou haſt. Doſt thou know God in Chriſt? doſt thou beleeve in God through Chriſt? doſt thou worſhip God in Chriſt? and all this in truth of thy heart? then thou mayeſt bee well aſſured that thou art joyned to God in Chriſt, elſe thou art without Chriſt, and ſo without God. To give you a ſure and true rule for this tryall, which if you doe duely

duely consider, will never deceive you: there are two infallible Evidences of this communion, the Spirit, and the fruits of the Spirit: first, the Spirit; 1 *John* 4.13. *Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit.* The Apostle makes this a certaine note of our communion, and therefore if we have the Spirit, we are sure of it. Yea, but we may flatter our selves that we have the Spirit when we have it not: That is true, but that is their owne errour and presumption that do so; but yet if thou dost make a trade of this Examination, thou shalt finde in time, that thou dost know it of a truth. He that hath the spirit indeed, knows it as certainly as he knowes he lives; onely by practice, experience, and prayer this is brought to passe. Secondly, the fruits of the Spirit, (I will name but two) *Mortification* and *Quickning:* Mortifying the old man, and quickning of the new man; these are two infallible Evidences of our communion with God. First, Mortification, *Gal.*5.24. *They that are Christs, have crucified the flesh with the affections and lusts.* Secondly, quickning, *Rom.*8.11. *But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you:* and both these in the tenth verse, *If Christ be in you, the body is dead because of sinne, but the spirit is life for righteousnesse sake.* Now examine thy selfe by these rules: Thou sayest thou hopest to be saved by Christ, then shew that thou hast the spirit and the fruits of the spirit: looke well therefore into thy heart; what portion of the spirit hast thou? doth the spirit of God beare witnesse to thy spirit, that thou art Gods? Againe, examine thy selfe what fruits of the spirit are in thee; what mortification hast thou? doest thou strive against thy corruptions? doest thou mortifie thy earthly lusts? doest thou finde that sinne dyes, and thy secret corruptions waste and consume daily in thee? If thou doest, then hast thou a blessed communion with Christ Jesus in his death; for it is by the power of his death that this is wrought in thee. Secondly, what quickning hast thou? what newnesse of heart and life? what zeale for Gods glory? what delight in Gods Commandements? what comfort hast thou

in

in prayer? what care and conſcience haſt thou to lead a godly life? &c. If thou findeſt theſe things in thee, then thou haſt a bleſſed communion with Chriſt in his reſurrection; for this is our communion with Chriſt, to communicate with him both in his death and in his reſurrection; and both theſe have we by his ſpirit; but if thou doſt not finde theſe things in thee, certainly as yet thou art in a miſerable caſe.

3. Uſes to the faithfull onely.

The ſecond ſort of Uſes for thoſe that have attained this favour at Gods hands, to enjoy this bleſſed communion, are theſe. Firſt, we that have found this, ſhould carry our ſelves worthy of it: Hath God admitted us to this happy communion with himſelfe, and will not we carry our ſelves anſwerably? If ſome great man ſhould admit us into fellowſhip with him, we would be carefull how we carry our ſelves, we would be ruled by him, love that he loves, &c. then let us doe ſo with God; He hath admitted us into fellowſhip with himſelfe, let us therefore be ruled by his ſpirit; Let us be carefull to pleaſe him, fearefull to offend him; Let us do his will, and not our owne wills; Let us love that which he loves; Let us love his children, and his Religion, and Righteouſneſſe, and Holineſſe, becauſe God loves them: And let us hate that which he hates; Let us hate our ſinnes and corruptions, 1. *John* 1.6. *If we ſay we have fellowſhip with him, and walke in darkneſſe we lie*; The ſpirit gives them the lie in their face that ſay they have fellowſhip with God, and yet live in ſinne. Before we enter into this league and communion with God, we are at our owne hands: happely we eate and drinke with the drunken, we ſmite our fellow ſervants, we walke in the luſts of our owne eyes, we profane the Sabbath, and ſuch like; but when once we are admitted into fellowſhip with God, then we are bound to our good behaviour; our eyes, hands, ſenſes, limbes, all the parts of our bodies, and powers of our ſoules are wholly conſecrated and devoted to Gods ſervice. As the Apoſtle ſpeakes of Fornication, 1. *Cor.* 6.11.15. (A common ſinne in the Church of *Corinth*, and too common amongſt us;) ſo we may ſay of every ſinne, for ſo the force of this Reaſon extends it to all other ſinnes, as well as to that: *Shall wee take the members of Chriſt, and make them the members of an Harlot?*

God

God forbid. So we may ſay of pride, drunkenneſſe, and other ſinnes; Shall I take the members of Chriſt, and make them the members of a drunkard, or of a proud perſon? God forbid; *No, if any be in Chriſt, let him be a new creature: Old things are paſſed, and behold all things are become new,* 1 *Cor.*5.17. If any man have beene a drunkard, let him now learne to live ſoberly; If any man have bin a Sabbath-breaker, or a ſwearer, or a lewd liver, now that he is in Chriſt, he muſt be a new Creature: Away with all thy old ſinnes, and ſee that all be new within thee; Decke thy ſelfe with all ſpirituall graces, Faith, and Repentance, and Love, &c. keepe them alwayes in exerciſe, that ſo thou maieſt be alwayes gratious in Gods eyes, ever having your Lampes burning; and thus we ſhall walke worthy of this bleſſed communion.

Secondly, this teacheth us to maintaine this communion, and to encreaſe it in our ſelves, and grow up in it; Firſt, by Prayer, *Pſ.*86.11. *Knit (or unite) my heart unto thee,* ſaith the Prophet; or make my heart one with thee; and *Joh.*17.20. our Saviour prayes for his Diſciples that they might have this communion. Now *David* and the Diſciples had this communion before, but yet they pray for the increaſe of it; and if we aske, we ſhall receive. Secondly, we muſt ſeeke to maintaine and increaſe this communion by the Miniſtry of the word, 1 *Pet.*2.2,3. Haſt thou taſted how bountifull the Lord hath been to thee, in working this bleſſed communion betwixt him and thee by his Word? then labour to be further confirmed in it by that word. Thirdly, the Sacraments are forcible means to maintaine this communion, eſpecially the Lords Supper; for there God admits us to his owne Table, feedes us with the precious Body and Bloud of his owne Sonne; What communion can be greater then this? Beſides, here in this Sacrament the meanes of this our communion, the Body and Bloud of Chriſt are tendred ſenſibly unto us, to our hands and to our mouthes: Then as the hand takes hold, and the mouth receives outward Elements, ſo let the heart take hold on Chriſt crucified for our further communion with him. We never ſavingly meditate on Chriſt, but we eate Chriſt; but when we come to the Lords Supper, there we doe more ſenſibly feede upon him:

Uſe 2. *Foure things to be practiſed for the increaſe of this Communion.*

1.

2.

3.

him: We have the Signes, the Bread and Wine, and the Ministers speciall Application; This is *my Body* which was broken *for thee*; *my Bloud*, which was shed *for thee*, *&c.* this is a great helpe to us. And whosoever receives this Sacrament beleevingly, as the Minister gives him the Bread and Wine, so God convaies Christ into his heart by his Spirit. Lastly, every of us that comes to this Sacrament, must renew his Covenant with God, and binde himselfe to be a truer servant to God then ever before, else he can have no communion with Christ in this Sacrament. Fourthly, that we may maintain & grow up in this happy communion, we must make much of the smallest portion thereof, the least rellish of Gods favour, the least motions of the Spirit, the least degree of Sanctification, the least measure of true grace; make much of that little thou hast, and use it well, and be sure thou shalt have more, *Mat.* 23.21,23. the servant that doth imploy his little well, shall bee Ruler over much.

Use 3. The third Use is, to teach us thankfulnesse; We must acknowledge, admire, and be ravished with the thought of the infinite goodnesse of God in assuming thee, and joyning thee to himselfe. This our blessed communion in Christ, is infinitely more then if the greatest Potentate of the earth should take the meanest man that is to be his favourite, or the basest woman that is to be his spouse; for here the great God of heaven and earth, the Kings of Kings, makes us his favourites and his spouse; his owne associates both in grace and glory. Let us therefore consider this aright, and poure forth our soules in thankfulnesse to God for this infinite mercie. To provoke us the more to thankfulnesse, let us solace our selves in this Garden of Eden (for this is the Paradise of God) let us behold and admire the particular passages betwixt God and us in this blessed communion; God knowes us and we know God, hee walkes and talkes with us and we with him, he covenants with us and we with him, *Hos.* 2.23. he loves and honours us and we love and honour him; he lives and dwels and delights in us, and we live and dwell and delight in him; in admiration of this great mercy of God, let every one of us breake forth and say, Oh glorious God, how infinitely good art thou to my poore

poore ſoule! Oh my poore ſoule, how infinitely thankefull ought'eſt thou to be to thy glorious God!

The laſt Uſe is for comfort and for ſingular conſolation to all true beleevers. It is a great comfort to us, that God is with us and we with him; but that God ſhould be in us and we in God, that he ſhould be one with us and we one with him, this is the comfort of all comforts: for being thus with us, then if afflictions, temptations, perſecutions, death, men or divels, can prevaile againſt God and Chriſt, then may they prevaile againſt us; but if God and Chriſt be ſtronger then all the adverſary powers that are or can be againſt us, then ſurely they ſhall never prevaile againſt us that are one with God in CHRIST JESUS. *Uſe 4.*

THE SECOND SERMON.

I Have ſhewed the dependance and connexion of theſe words with the former, from verſ. 35. Alſo I have ſhewed you that they containe two parts: firſt, the Apoſtles reloluti-on, *neither death, nor life, nor Angels, &c. ſhould ſeparate him &c.* ſecondly, his proteſtation, *I am perſwaded*, or, *I am ſure of it.* I alſo opened the meaning of the words, as you may remember, which I will not now ſtand to repeate; onely remember, that I caſt this Scripture into this mould, and ſhewed you that it ſpent it ſelfe into theſe particulars. Firſt, that which the Apoſtle implyes, namely, that there is a Conjunction betwixt God and true beleevers, implyed in the word *ſeparate.* Secondly, the bond of this communion, and that is the *love of God.* Thirdly, the Apoſtle ſhewes the ground both of this bond and of this communion, and that is *Jeſus Chriſt.* Fourthly, he declares that there is a neere intereſt betwixt Chriſt and the faithfull, *Our Lord.* Fiftly, he avoucheth the ſafety of Gods children in the midſt of all dangers, *nothing ſhall ſeparate them, &c.* and enlargeth it in many particulars, *neither death, nor life, &c.* Sixtly, he proteſts the confidence he hath concerning this his ſafety, *I am perſwaded*, or, *I am ſure.* Laſtly, he beares himſelfe boldly upon this aſſurance,

that neither any thing that hath or ſhall befall him, *ſhall ſeparate him from the love of God.* We have begunne with the firſt particular, the matter of Implication, and the point was this, namely, That all true beleevers are joyned to God in Chriſt, and have a holy, and ſpirituall, and gracious communion and fellowſhip with him. Of this we ſpake the laſt time, as time did permit.

Now we are to come to the ſecond point, the bond of this holy communion betwixt God and us, and that is the *love of God.* The Doctrine is this, That the bond of that holy communion which is betwixt God and true beleevers, is Gods love to them. The bond of that holy communion which true beleevers have with God in Chriſt, is the love of God. The Doctrine ariſeth thus; the Apoſtle ſpeaking of the impoſſibility of ſeparating us from God, or from our communion with God, expreſſeth it thus; Nothing can ſeparate us from the love of God; thereby giving us plainely to underſtand, that the bond whereby we are ſo faſt joyned to God in Chriſt, ſo as nothing can ſeparate us, is this, the love of God towards us. I will ſpeake ſomwhat by way of explication; and certaine queſtions there are to be propounded and anſwered therein. The firſt queſtion is, Whether this love of God here ſpoken of, may not be meant of our love to God, as well as of his love to us, for ſo ſome expound it? and it agrees well with the phraſe; for ſo ſometimes in Scripture the love of God is taken for Gods love to us, and ſometime for our love to God: And alſo it agrees well with the drift of this place, which is to ſhew the certainty of the faithfull in the ſtate of grace; not onely that nothing can remove God from us, that hee ſhould ceaſe to love us, but alſo that nothing ſhall remove us from God, that we ſhould ceaſe to love him. And it agrees well with the nature of our communion with God; for this being a mutuall communion, aſwell on our part with God, as on his part with us (for, as he ſaith to us, *Thou art my people*, ſo we ſay to him, *Thou art my God*, *Hoſ.* 2. 23.) therefore there is neceſſary uſe as well of our love to him, as of his to us, for the upholding of this communion. I anſwer, the love of God here ſpoken of, is meant directly and properly of Gods love to us, and not of our love

Doct. 2.

Explication, conſiſting in three queſtions and anſwers.

to

to God; for it muſt be underſtood of ſuch a love that never failes; but alas, our love to God doth faile many times, but Gods love to us never failes; therefore it muſt bee meant of Gods love to us, and not of our love to God. There is indeed a great uſe and an abſolute neceſſity of our love to God, and ſo it is true, that God will never ſuffer our love to fall utterly from him, and ſo conſequently it is true, that nothing ſhall utterly ſeparate us from our love to him; Yea, but that is not the *drift* of the place; for the force and power of our unſeparable conjunction with God, doth not ſtand upon the weake hold of our love to God, but upon the ſtrong and unmoveable hold of Gods love to us.

The ſecond queſtion is, That ſeeing it is meant of Gods love to us; then what kind of Gods love to the faithfull is here ſpoken of? I anſwer, there is a threefold love which God beares to all true beleevers; Firſt, God loves his children with a generall love, as they are his creatures, the worke of his own hands, and ſo he hates nothing that he hath made; and this is a providing love for their maintenance and preſervation; and this he ſhewes in our dayly food, and raiment, and neceſſaries for this life. Secondly, he loves them with a ſpeciall love, as men, or as they are of the nature of mankinde; for the nature of man is a lovely thing in the eyes of God, and this is a countenancing love for the advancement and honour of mankinde; and this love God ſhewed ſpecially in the Incarnation of Chriſt, when the nature of man was aſſumed in the perſon of the Son of God. The third, is a particular love, which he beares to them as they are his children and true beleevers; for a true beleeving ſoule is a moſt precious jewell before the Lord; and this is a ſaving love for their grace and glory; and this hee ſhewes, in making us one with himſelfe inſeparably and for ever; and this love it is that is here ſpoken of, Nothing ſhall ſeparate us from the ſaving love of God for grace and glory.

The third queſtion is, why it is called a *bond?* The anſwer is, becauſe it performes ſuch offices in this caſe, as a bond doth; For firſt, a bond ſerves to joyne and tye things together in one bundle; and ſecondly, being ſo tyed, it keepes them faſt together, ſo that till the Bond be broken, or taken off (as we ſee

in a faggot or a sheafe) they are never sundred; so is Gods love in this blessed union, it joynes together, and till it selfe faile, (which can never be) it holds us fast to God for ever. These things rightly understood, and well digested, the Doctrine stands cleare in every mans understanding and judgement, against all difficulty and exception; namely, That the bond of that holy communion which is betwixt God and true Beleevers, is Gods love to them in Christ. The proofes of the Doctrine are these, *Jer.*31.3. the end of the verse, *I have loved thee with an everlasting love, therefore with mercy have I drawne thee.* It is Gods owne speech to his owne people; wherein first, he professeth his love; *I have loved thee, &c.* And then he shewes the fruits of his love, *therefore with mercy have I drawne thee, &c.* The Lord shewes mercy unto us, and in mercy drawes us unto himselfe, into a blessed communion with his owne Majesty; but what is the Bond whereby he drawes us? It is his love to us, I have *loved thee*, therefore, &c. *Hosea* 11.1.4. *When Israel was a Child, then I loved him, and called my Sonne out of Egypt.* God cals us out of the Egyptian darkenesse of Sinne, and Death and Hell, and takes us to be his owne Children, his Sonnes and daughters; But whence comes it that he enters into this league with us? *It is from his love: I have loved him, &c.* then in the fourth verse, *I led them with cords of a man, even with bonds of love:* where the holy Ghost speakes expresly to the point in hand, that the bonds whereby God leads us along in the wayes of salvation, are the Bonds of love, *Cant.*2.4. *He brought me into the Wine-Cellar, and Love was his Banner over me; He brought me into his Wine-Cellar*, there the Spouse (every true beleeving soule) speaks of the sweet entercourse betwixt Christ and her; *brought me into his Wine-Cellar*, that is, made me partaker of his spirituall, sweet, and heavenly comforts, for that is meant by wine; *and love was his Banner*; What is the use of a Banner? It is to gather together the Souldiers to the Company and Captaine to whom they doe belong: Gods Banner over his people, is his love; It is the love of God to his, that gathers all true beleevers together unto Jesus Christ, he being their Captaine, and they his Souldiers to serve under his Colours.

Proofes, or confirmation, 1. by Scripture.

lours. Oh this is a ſweet ſervice, to ſerve and to fight under the Colours and Banner of the love of God in Jeſus Chriſt! *John* 3.16. *God ſo loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but have eternall life.* God hath given us his Sonne Jeſus Chriſt, that by faith we might beleeve in him, and have communion with him, and he that doth beleeve in him ſhall never periſh, but have eternall life: And whence is all this? from his love; there is no bond to tye God to doe this for us, but *onely his love to us: God ſo loved the world, &c. Joh.* 17.23. *I in them and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me:* That Chriſt is in us, and God in Chriſt, and that all the faithfull have a perfect communion with God in Chriſt. Theſe are plaine Evidences to the eye of the world, that God hath ſent his Son to us, and that he hath loved us (in ſome meaſure) as he loves Chriſt himſelfe, and that this love was the cauſe, why he did all this for us: So much for proofes of Scripture to confirme this point.

Secondly, by Reaſons.

The Reaſons of the doctrine are theſe: Firſt, all the good that ever God doth to all or any of his creatures, it is meerely of his owne love, and good will towards them; therefore this communion, which God affords the faithfull to have with him, is much more for his love. That all the good that ever God doth to any of his creatures comes from his love, we may ſee, *Pſalme* 145.16. *Thou openeſt thy hand and filleſt all things living of thy good pleaſure*; then much more this communion. *I ſay much more*; for the reaſon ariſeth upon many advantages: Firſt, if all the good he doth to the other creatures comes from his love, much more the good he doth to man muſt come from his love, Man being the choice and prime of the creatures: Secondly, if to men in generall, of love, then much more to true beleevers, being the prime and choice men in Gods eſtimation: Thirdly, if all the good God doth to true beleevers come from his love, then much more this bleſſed communion, which is the prime and choice, and indeed the very ſumme of all the good we receive from God; ſo that the reaſon ſtands very ſtrong.

Reaſon 1.

Reaſon.2. The ſecond Reaſon is drawne from the nature or kinde of this communion; What is that? It is ſuch a communion as is betwixt the Father and the Childe. 2 *Cor.6.18. I will be your Father, and you ſhall be my Sonnes and Daughters, ſaith the Lord Almighty.* Now betwixt the Father and the Child, the caſe ſtands thus; ſo long as the Father loves his Child, ſo long he doth well by him, and delights to do him good; when his love failes, then the good he doth him failes too; that which binds the Father to do his Childe good, is his love towards
Iſa.49.15. him: Now, *can a Mother forget her childe, and not have compaſſion on the Sonne of her wombe? though ſhe ſhould, yet will not the Lord forget his Children.* The love of a father to his child is changeable, but Gods love to his children is unchangeable; that bond may be broken, and ſo all flies in ſunder; but this cannot be broken, and therefore we cannot be ſundred from God. Againe, it is ſuch a Communion as is betwixt the head and the members, *Epheſ.4.5.16.* and we know that it is from a loving reſpect that the head carries to the members of the body, whereby the members receive life, and ſenſe, and motion from the head; they are knit together in love, as in the 16. *verſe*, as that being the knitter of the members amongſt themſelves, and to their head; and therefore conſequently of the head to the members, as the Apoſtle makes the matter very cleare in that place. Againe, it is ſuch a communion, as is betwixt the husband and the wife, *Hoſ.1.19.* and love is all in all in that communion. Firſt, it brings them together, then it knits them together, and it holds them faſt together to the death; ſo it is betwixt God and us. Looke into the booke of *Canticles* with a ſpirituall eye, and there wee ſhall ſee this communion of the beleeveing ſoule with Chriſt, compared to the communion that is betwixt man and wife, and we ſhall finde that there is never a ſtich nor paſſage in it, but is from love. *Epheſians, chap.5.verſ.25. Husbands love your wives as Chriſt loved his Church:* All that ever is done betwixt man and wife, muſt be in love; and ſo it is betwixt Chriſt and his Church.

Reaſon 3. The third Reaſon; there is no moving cauſe in us, why the Lord ſhould thus joine us, and tye us unto himſelfe; therefore it

it is of his meere love. There is no moving cauſe on our part; for what did, or could the Lord ſee in us, whereby hee might bee induced to doe this for us? Is it our multitude that ſhould move God? Oh no, ſaith *Moſes*, *Deut.*7.7.8. *The Lord did not ſet his love upon you, or chuſe you becauſe you were more in number then any people, for you were the feweſt of all people, but becauſe the Lord loved you, &c.* What, is it then our beautie that ſhould move God to draw us and bind us in communion with himſelfe? No, *we were in our blood, when God ſet his love upon us, and entred into Covenant with us, Ezek.*16.7,8. What then, was it our Righteouſneſſe? No, neither, *Tit.*3.5. *Not by the works of Righteouſneſſe which we had done, but according to his mercy he hath ſaved us.* What, was it becauſe we loved him firſt? No, ſaith the Apoſtle, 1 *Joh.* 4.10. *Herein is love, not that we loved him, but that he loved us, and ſent his Sonne, &c.* No, I will adde this further, for the ſtrengthening of this Reaſon, that we are ſo farre from having any thing in us of our ſelves, to enduce God to this, to make us one with his bleſſed Majeſtie; as that all that is in us of our ſelves, is utterly againſt this communion; all of us are ſinners, ſo farre are we off from having Righteouſneſſe: we were ſometimes enemies to God, ſo farre are we from loving God; wee have deſerved to be joyned in communion with the Divels in hell, ſo farre off are we in our ſelves from deſerving to be joyned with God; we are ougly and deformed in our ſelves, by our wickedneſſe, ſo farre off are we from having any beauty, whereby God ſhould ſet his love upon us: We are running away from God (as the loſt child) ſo farre off are we from drawing neere unto God. All theſe are ſeparaters from God, and no joyners to God, therefore it muſt needes be love, and nothing but love, yea, the infinite love of God to us in Chriſt Jeſus, that gathers us, and bindes us up within this communion: It is his love to cover ſuch a multitude of ſinnes; his love to care for us, when we were careleſſe of our ſelves; his love to affect us that hated him; his love to overcome our monſtrous evilneſſe, with his merciſull goodneſſe; his love to reſcue us, and raiſe us up from the gates of Hell, and to ſet us in heavenly places; his love to aſſume us that were caſtawayes in our ſelves,

ſelves, to be aſſociated with his bleſſed Majeſty; this is ſuch a love indeed as is admirable, infinite, worthy of God, who if he were not love it ſelfe, he could not, nor would not have ſhewed forth ſuch favour unto us,

Uſe 1. The firſt uſe of this doctrine, is matter of confutation againſt the doctrine of mans merits. If love be the bond of our communion with God in Chriſt, then there is no merit of Saints nor of Angels, that could ever be the cauſe of it; no worke before or after Juſtification doth merit this: before Juſtification, God ſets his love upon us freely, that is agreed upon on both ſides, but after Juſtification, ſay the Papiſts, we may deſerve heaven: No, ſay wee, the love of God is the bond of our communion with God, which as it brings us to God, ſo it tyes us faſt to him, ſanctifies us, and glorifies us.

Uſe 2. The ſecond uſe is for Inſtuction, teaching us, that ſeeing all true beleevers have a true intereſt in the love of God, they are all joyned to God, and the bond that tyes them to him, is his Love: therefore all true beleevers are ſeiſed and poſſeſt of the love of God. A matter worthy to be well conſidered of us, as that that will call upon us and provoke us to many holy dueties. Firſt, therefore we muſt know and beleeve this, that God loves us, 1 *John* 4. 16. *We have knowne and beleeved* (ſaith the Apoſtle) *the love that God hath to us:* Let us labour therefore to get ſome comfortable knowledge and perſwaſion in our hearts, that God loves us. Wicked men are uſually too forward and too preſumptuous in this caſe; they runne on in ſinne, and in their owne vile courſes, not regarding Gods love, and yet they preſume and perſwade themſelves that God loves them; and if any tell them the contrary, they defie him: On the other ſide, Gods children they are too backward; They repent, and pray againſt their ſinnes, and fight againſt them, and ſtrive after grace, and yet they are hardly perſwaded of Gods love to them: Therefore how ſhall we know certainely that God loves us? I anſwer, we may know it; Firſt, ingenerall, by this very point in hand; If we have this communion with God, if we be ingrafted into Chriſt, if we be obedient to the Spirit, if we be conſtant and conſcionable in the uſe of the Word, Sacraments, and Prayer, then certainly God

Certaine ſignes and marks that God loveth us.
1.

loves

loves us, and we are within the compaſſe of this Bond. Secondly, thou maieſt know it in particular by this; Art thou pluckt out of thy ſinnes? haſt thou parted with them for conſcience ſake? hath thy maſter-ſin received his deaths wound within thee? is thy heart cleanſed, in ſome true meaſure, from thy wickedneſſe? Oh, then certainely God loves thee. *Pſal.*73.1. *Surely God is good to ſuch as are of a pure heart.* As it is the greateſt ſigne that ever can be of Gods wrath upon us, when he ſuffers us to live and to dye in our ſinnes; ſo there is no greater ſigne of his love, then this, that our ſinnes are caſt out of us, and we not ſuffered to live in them. Thirdly, thou mayeſt know it by thy love to God: If thou love God, it is moſt certaine that he loves thee; and if God loves thee, thou canſt not but love God. But how may I know certainly that I love God indeed; for I may be deceived in this, as well as in the other? I anſwer, looke into thy Obedience; if thou haſt an obedient heart to God, then thou loveſt God, *John.*14.21. where Chriſt expreſſeth, both how we may know we love God; ſecondly, how we may know that he loves us. If we would know whether we love God, looke into our obedience, *He that hath my Commandements and keepeth them, is hee that loveth me:* And if we would know whether God loves us, let us looke into our love to him, *And he that loveth mee ſhall be loved of my Father, and I will love him,* ſaith our Saviour. Fourthly, we may know Gods love to us by our chaſtiſements, *Heb.*12.6. *Whom the Lord loveth, he chaſteneth*; But afflictions and chaſtiſements are common to all, good and bad, to the wicked as well as to the godly. I anſwer, afflictions are ſo indeed, but chaſtiſements are peculiar to Gods people only. But how ſhall I know whether mine be chaſtiſements? I anſwer, out of the 10. verſe; *When God chaſtiſeth us, it is for our profit.* And what profit? that we might be partakers of his holineſſe; therefore if we would know it to be a chaſtiſement, looke whether we profit by it to holineſſe, if we grow in grace, it is a certaine and moſt ſenſible, yea, and infallible ſigne of Gods love; I ſay both theſe together, chaſtiſements and profit by them, is an infallible ſign of Gods love to thee; If Gods hand be upon thee in minde, or body, or goods, any way,

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or every way, if thou doeſt profit by it to holineſſe, and get grace thereby into thy heart, then certainly God loves thee. This is a ſenſible argument, and an infallible ſigne of it; It muſt needs be much love that turnes ſower into ſweet, the ſowerneſſe of thy chaſtiſements into the ſweetneſſe of his grace.

2. *Duety.* Another duety that we may learne hence, is to be thankfull to God for this his great love; Oh that we could in any meaſure worthily praiſe the Lord for his great love to us! It is worthy of more thankes then we are able to give; we ſhould ſtudy therefore how to praiſe God for it; ſtir up all the powers of thy ſoule to this duty; and ſay with *David*, *Pſal.* 103. 1. *Oh my ſoule praiſe thou the Lord, and all that is within me praiſe his holy Name:* And that which *David* would have all nations to doe, that we muſt doe, *Pſal.* 117. 1. *Praiſe the Lord.* Thy ſoule fares the better for this love, and all that is within thee fares the better for it; and therefore ſtirre up thy ſelfe, and ſay, *Praiſe the Lord, Oh my ſoule*, for his love towards thee, and let all that is within me praiſe him for his love; ſay it with thy mouth, and do it with thy heart, and let thy life ſay *Amen* to it; and then this love of God is well beſtowed upon thee. Gods love is lively and quick to us, and therefore let our thankfulneſſe be ſo to him.

3. *Duety.* Thirdly, hence we learne this duetie, to take comfort in this love of God; It may comfort thee in afflictions, in ſickneſſe, in poverty, at the houre of death; many times God brings us to the gates of death, yet let us know that God loves us, and then our ſtate is happy, we ſhall have a ſweet and comfortable paſſage through death to life. So it may comfort us againſt all the diſgraces and ſcornes of the world; the world accounts us as off-ſcourings, yet here is our comfort, that howſoever the world accounts of us, yet God loves us, and then it is no matter though the whole world hate us. Againe, this may comfort us in our prayers which we make to God; If we can come to God and pray, *Lord remember me in thy love*, can the Lord chooſe but heare us? If we can come to God with a ſound perſwaſion in our hearts, that God loves us, then our prayers ſhall aſcend as a ſweet perfume to God, and God will

will ſurely heare them, and that quickly.

The fourth duety we learne hence, is to keepe our ſelves in this love of God, *Jude* 21. It is the richeſt jewell that ever we can have, and he that changeth this ſtate of Gods love for any other, he changeth heaven for hell; Therefore do not provoke God to break off his love from thee, diſpleaſe him not, breake not his lawes, reſiſt not his Spirit of grace, grieve not his Children, neglect not Prayer, the Word, nor the Sacraments, nor other meanes of grace; but obſerve him duely, and be ruled by him, and ſo thou ſhalt keep in his love; above all things turne not back to thy old ſinnes; and if thou doeſt ſinne (as who doth not?) preſently humble thy ſelfe, make thy peace with him by unfained repentance, and prayer, and faith in the Mediator *Jeſus Chriſt*, renew thy covenant in him; and thus doing, thou ſhalt be ſure to keep in his love; for this is the mercy and goodneſſe of God to us; he remembers whereof we be made, and that we cannot but fall, yet ſuch is his mercy, that if we returne unto him, he will love us ſtill. 4. *Duety.*

Fiftly, here we muſt learne this duety, to recompence our God with love againe; If a man of any faſhion love us, we were very hard hearted, if we would not love him again; if God love us therefore, we muſt much more love him againe. In many things we cannot recompence God againe; God is mercifull to us, we cannot be mercifull to him againe, and ſo in other things; but God is loving to us, and we may recompence him, and love him againe for his love to us. Our love to him indeed comes far ſhort of his love to us, yet it is that which God requires, and which he will accept; that love which we cannot ſhew to God, let us peece it up with our love to his children, and to his Goſpel, and to his Miniſters; and thus we may in ſome ſort recompence Gods love which he ſhewes to us. 5. *Duety.*

The third uſe; It teaches us how to eſteem of this great love of God, *Epheſ.* 2. 4. which paſſeth knowledge, *Epheſ.* 3. 19. How? Why thus; As the originall and procuring cauſe of all the good that ever we receive at the hands of God, 1 *John* 3. 1. *Wee are the Sonnes of God*, (ſaith the Apoſtle;) What? doth he reſt there? No, *Behold*, (ſaith he) *what love the Father hath given unto us, that we ſhould be called the Sonnes of God.* *Uſe* 3.

Gods love is the cauſe of our adoption. If you aske why God chuſeth us, juſtifies us, ſanctifies and glorifies us? the anſwer is, Becauſe he loves us: But if you aske why he loves us; there can be no reaſon given of it, but becauſe he loves us. This is the bond of all, it comprehends all the reſt of the good that God doth for us, but is not comprehended of any of them; this Love is God, and God is Love.

Uſe 4. *The excellencie of a true beleevers communion with God, manifeſted in foure things.*

Laſtly, this ſhewes unto us the excellency of that communion which true beleevers have with God, becauſe it is bound up, and tyed faſt within the unbounded limits of God love. *Pſal.*144.15. *Bleſſed are the people that be ſo, yea, bleſſed bee the people whoſe God is the Lord.* Conſider the excellency of it in theſe particulars: Firſt, the neereneſſe of this communion; it is of love, and therefore it is moſt neere. Love doth tranſanimate us, as it were, and makes of two, one; as it is betwixt man and wife; or as the Heathen man ſaid of two friends, that they had one ſoule, and two bodies: and ſo Gods love makes us one with God; not as if God hereby were become man, or man God, in proper and preciſe tearmes; but as in a communion betwixt a man and his wife, they are not one man or one wife, but one fleſh; ſo the love of God to us, in this communion, make us not one God, or one man, but one Spirit, 1 *Cor.*6.17.

1. *Neereneſſe.*

2. *Freeneſſe.*

Secondly, conſider the Freeneſſe of this communion, *Hoſ.* 14.5. *I will love them freely* (ſaith God;) *Luk.* 1.28. *freely beloved*: God loves us freely; as when a father adopts a child for his owne, freely. As if one of you ſhould ſee a childe goe up and downe the ſtreets, and you ſhould take him into your houſe, and freely adopt him and make him your child; ſo doth God, he loves us freely, and out of his free love takes us into his houſe, and adopts us to be his Children.

3. *Sureneſſ.*

Thirdly, conſider the Sureneſſe of this Communion; the Bond of it is Gods love, & his love is everlaſting, *Jer.*31.3. no time can weare it out: and *Cant.*8.6.7. *Love is ſtrong as death, much water cannot quench Love:* It is ſo betwixt man and woman, much more betwixt God and us: it is not our ſinnes can quench his love, no, love covers a multitude of ſinnes.

4. *Sweetneſſe*

Laſtly, conſider the Sweetneſſe of this communion betwixt God

God and us; if it be from the love of God, then it is moſt ſweet, *Cant.*1.1. *Thy love is better then Wine:* If a man have but a ſparkle of this love in him, it cannot but quicken him, yea, it will raviſh him, *Pſal.*63.3. thy love is better then life. All the bleſſings that we injoy, whether they be ſpiritual or temporal; are no bleſſings to us, except they be ſweetned with this love of God; our meat, our drinke, our life, yea, Heaven it ſelfe is no bleſſing, unleſſe it be ſweetned to us by this love of God: What good did heaven to the Angels that fell, wanting this love of God? Oh the love of God to a ſinner! What is it? It is the heart of our hearts, the life of our lives, the happineſſe of our ſoules; Wordly men, let them have what the world can affoord them, wealth, honours, and the like, they can be content without the love of God; but this is but as gravell in their mouthes wanting the other; they ſtand in ſlippery places, and ſuddenly they go down to hell. Therfore let us reliſh all things we injoy, as being ſweetned with this love of God; our wives, children, friends, goods, yea, our lives, and then when theſe are gone, yet the love of God, whereby they were made ſweet unto us, will ſtill remaine; Let us labour therefore for ſome reliſh of Gods love in Jeſus Chriſt; it is hard to get it, Faith onely workes it.

THE THIRD SERMON.

THe dependance of theſe words with the former, and the meaning of them in themſelves, I have already ſhewed. Alſo I caſt this Scripture into this mould, ſhewing, that the ſubſtance therof emptied it ſelfe into theſe ſeven particulars; Firſt, the thing implyed, and that was, That there is a communion betwixt God and the faithfull, in the word *ſeparate*, which neceſſarily implies a conjunction with God; things cannot be ſeparate, that are not firſt joyned together. Secondly, there is ſhewed the Bond of this communion, *The love of God.* Thirdly, the Apoſtle ſhewes the ground of this love and communion, *Jeſus Chriſt.* Fourthly, he declares the Intereſt which the Faithfull have in Chriſt Jeſus, by a terme of neer reference, *Our Lord.* Fiftly, he doth here avouch the ſafetie of all Gods *Rom.*8.38.39.

Children in the middeſt of all dangers; and inlargeth himſelfe in many particulars, *neither death, nor life, nor Angels, &c.* Sixtly, he profeſſeth his owne confident perſwaſion that hee hath of this, *I am ſure.* Seventhly, he beares himſelfe boldly upon this confidence againſt all commers, *death, life, Angels, &c.* Of the firſt and ſecond points we have ſpoken; Now in the ſtrength of God we are to proceed to ſpeake of the third point, and that is the ground and foundation of this love which God beares to his children, and that is Jeſus Chriſt, *Nothing is able to ſeparate me from the love of God which is in Chriſt Jeſus.*

Doctrine. The Doctrine for our inſtruction, is this; The ground or foundation of all Gods love which he bears or ſhewes to true beleevers, is *Chriſt Jeſus.* The doctrine is contained within the Text fully, and delivered almoſt in ſo many words; for marke the words, *the love of God which is in Chriſt Jeſus.* As if he ſhould ſay, the love that God beares to true beleevers in Chriſt Jeſus, is ſetled in him, erected in him, and made good unto us in him, as he being the ground and foundation of it. The doctrine may ſeeme plaine enough at the firſt ſight, and ſo it is; yet that we may rightly and ſoundly comprehend

Explication it, or rather be comprehended by it, it needes ſome Explication; Firſt of the names; *Chriſt Jeſus*; *Chriſt* ſignifies the Anointed; *Jeſus* ſignifies a Saviour; and whereas hee is called in Scripture, ſometimes by the name of *Chriſt* only, and ſomtime by the name of *Jeſus* onely, the Apoſtle here joynes them both together, *Chriſt Jeſus*; thereby to ſet forth the perfection and fulneſſe of Gods love to us in his Sonne. *Jeſus* is the name of his perſon; *Chriſt* the name of his office; he is called *Chriſt* reſpectively to God, by whom he is anointed, he is the Lords anointed; and he is called *Jeſus* in reſpect of us, whom he comes to ſave; he is our *Jeſus*, our *Saviour*; Behold, how compleat and perfect Gods love to us in Chriſt is. He loves us in his perſon, he loves us in his office, he loves us in his *Chriſt*, and in our *Jeſus*, in his anointed, and in our Saviour. How could he deviſe to love us more, then is meant and contained in theſe words, that God *loves us in Chriſt Jeſus?* Secondly, we are to ſpeake ſomewhat of the phraſe, *in* Chriſt

Christ Jesus, which is to be received under a distinction; for there is a difference in the actions of Gods love to us *in his Sonne*, I say a difference in respect of our sense, not in respect of Gods love it selfe; Some actions of Gods love to us, are so in Christ, that they are wholly suspended on Christ, and his merits are the onely procuring cause of them. As for example, forgivenesse of sinnes is an action of Gods love to us, and yet this wholly depends on Christ and his merits; that his precious bloud must procure this mercy for us from God, else they will never be forgiven; and this and the like love of God, is both in Christ and for Christ. There are some other actions of Gods love which arise meerly and onely out of the absolute will of God, without any concurrence of Christs merits: As the eternall purpose of God, whereby he hath determined to chuse some men to salvation; this is an action of Gods love meerely, rising out of his absolute will, without Christs merits; for Christ is a Mediatour, and all his merits are the effects of his love, not the cause of it: and yet this love, though it be not for Christ, yet it is in Christ too, *Ephes.* 3. 11. *according to the eternall purpose which he wrought in Christ Jesus*, that is in regard of the execution of it; for even this eternall purpose, and all the actions of Gods love which arise from his absolute will, are effected and brought to passe in and through Christ, not for Christ. This distinction we must here undergoe, that so God may have his right, and Christ may have his right; that we may honour the Father so, as that we may also honour the Sonne; and the Sonne so, as that the Father may not lose his honour, that so the absoluteness of the love of God, and the mediation of Christ, may not impeach one another. Thirdly, we must observe, that *Gods love* in this verse, *is called the love of Christ* in the 35. verse, shewing that God not onely loves us in Christ, but that Christ loves us too. We must conceive it thus; God loves his Sonne Christ Jesus, and in him all true beleevers. Christ Jesus loves God the Father, and in him he loves all true beleevers; and this is the right straine of Gods love to us in Christ Jesus. So much for Explication.

For proofe of this point, looke into these places of Scripture, *Proofes.*

Mat.

*Mat.*3.17, *This is my beloved Sonne, &c.* Here is a Proclamation from heaven, publiſhed by Gods owne mouth: God the Father ſpeakes it of his owne Sonne, *This is my beloved Sonne, &c.* The words intend two things: Firſt, the love of God to Chriſt Jeſus, *This is my beloved Sonne*, that is, my moſt dearly beloved Sonne; for ſo it is in the originall. Secondly, the love of God in his Sonne, to all thoſe that hee is well pleaſed withall, *in whom I am well pleaſed.* He doth not ſay, *with whom I am well pleaſed*, as my love ſtaying upon him onely; but *in whom*, as my love extending it ſelfe to all that are in him. This love that God beares to Chriſt, extends it ſelfe to all men and Angels. All the love they finde of God, it is in his beloved Sonne Chriſt Jeſus, *John* 17.23. and 26. *verſ.* In the 23. our Saviour ſaith, *Thou haſt loved them, as thou haſt loved me*; ſpeaking of the faithfull: Here we ſee that the love of God to Chriſt, is the ſampler or patterne of that love which he beares to us. Now, is not the ſampler or patterne, the ground of that draught which is drawne by it? then the love of God to Chriſt, muſt needes be the ground of his love to us. In the 26. *verſe*, *That the love wherewith thou haſt loved mee, may be in them.* With the ſame love wherewith God hath loved Chriſt, he loves us; here he ſpeakes more directly to the point, then before in the 23. *verſ.* There was but a likeneſſe, *thou loveſt them as thou loveſt me:* Here is a ſameneſſe or oneneſſe of each, *The ſame love wherewith thou haſt loved me, may be in them.* It is not two ſorts of love, or two ſeverall loves that God beares to Chriſt, and to us, but as God is moſt ſimple, and but one, ſo is his love; the ſame he beares to Chriſt, the ſame he beares to us, rooted and grounded in Chriſt, and in, and through him, extended and communicated to us, 2 *Cor.* 5.19. *God was in Chriſt, reconciling the world to himſelfe:* Here the Apoſtle ſpeakes of the wonderfull love of God to the true beleeving world in Chriſt; and he comprehends all this love of God in theſe words, *God reconciled us to himſelfe in Chriſt*; and withall ſhewes the manner how he hath reconciled us to himſelfe, *by not imputing our ſinnes unto us.* Here muſt needs be infinite love and mercy in God, to forgive ſo many thouſand ſinners as there are beleevers,

vers, and ſo many thouſand ſinnes as every beleever is guilty of from the beginning to the end of the world: Here is infinite love; And what is the ground of all this, that the Lord doth vouchſafe all this love and mercie to beleevers? why, it is altogether in Chriſt: and this the Apoſtle ſets out moſt ſignificantly in the firſt words, *God was in Chriſt perſonally*, there was the ſeat of his love; and in Chriſt he loved us, and in him he reconciled us to himſelfe, not imputing our ſinnes unto us; ſo that all Gods love which he beares to us, is in Chriſt Jeſus, *Epheſ. 1. verſ. 6. To the praiſe of the glory of his grace, wherewith he hath made us freely accepted in his beloved.* The Lord is very gracious unto his children, he takes us into his favour, and ſets his love upon us, vouchſafeth many kindeneſſes unto us; and this is a glorious grace, that he vouchſafeth us the glory of his grace. God magnifies and glorifies his grace exceedingly on us: In what? In that he doth accept us, ſaith the Apoſtle. It is a glorious and an admirable grace, that the Lord God being ſo great, ſo holy, and ſo glorious as he is, ſhould yet freely accept us, ſuch poore, ſinfull, and baſe creatures as wee are: But what is the rule or ground of this, of all this glorious grace? *It is Chriſt Jeſus, It is in his Beloved*, ſaith the Apoſtle; for ſo it followeth, *in his Beloved, that is, in Chriſt Jeſus*; He is the beloved Sonne of God. So that we ſee from proofes out of the Scripture, that the point is cleere, That all the love, grace and acceptance, that ever God ſhewes to true Beleevers, it is in Chriſt Jeſus; it is rooted and grounded, and founded it the beloved Sonne of God, Chriſt Jeſus.

The Reaſons are drawne from the Scripture too, and they are of two ſorts; ſome from our ſelves, and our owne eſtate; others from Chriſt; Firſt, from our ſelves; our Nature being corrupted, God cannot love this Nature of ours, except he finde in it ſuch a perſon that is free and pure from this corruption, and that is Chriſt Jeſus alone; and therefore in him alone God loves us; Our Nature is corrupted with ſinne, *Rom. 3. 23. All have ſinned, and are deprived of the glory of God*; And God cannot love, but hate ſinne and corruption. *Pſal. 5. 4, 5. Thou hateſt all them that work iniquity; thou ſhalt deſtroy them that ſpeake lyes*: God hates not onely the worke, but

Reaſons.

1.

the workers of iniquitie; We are so farre from being beloved of God, that we are hatefull to him of our selves; and therefore God cannot love our Nature, except he finde it in such a person as is free from sinne, and that is Christ alone. He tooke our nature upon him. *John* 1.14. *The word was made flesh:* and he alone was free and pure from sinne, *Isa.* 53. 9. *He had done no wickednesse, neither was there any deceit in his mouth:* And therefore in him alone God loves us.

Reason 2. The second Reason is from Christ himself, and that in many respects: Take him any way, in his nature, person, office, works, doings, sufferings, Christ Jesus yeelds us not onely a cause, but an evident demonstration thereof. I will give you some taste hereof; for to speak of all, is infinite and impossible. First, consider Christ in his relation to God; and so he is the Sonne of God, *the onely begotten Sonne of God*, *John* 1.14. Therefore he is the seate of Gods love. It is so betwixt the earthly Father and his onely Sonne; but if it should faile in man, yet it cannot faile in God; for Christ is called the *Sonne of Gods love*, *Col.* 1.13. Therefore he is the very love of his Father; Therefore all they that are beloved of God, are beloved in him, or else they are not beloved. Secondly, consider him in relation to us; He is our head, we his body, *Col.* 1.18. and is not the sense and motion of naturall life originally seated in the head, and derived from the head to all parts of the body? and so it is betwixt Christ and us in the sense and motion of Gods love, in our spirituall life; He is our head, and all our spiritual life is in him, and comes from him. *He is the vine, and we are the branches*, *John* 15.5. and what juyce or nourishment soever is in the branches for naturall growth, it is first in the stocke or roote; so it is betwixt Christ and us, what juyce soever we have to grow in grace, it is from this stocke, even from Christ himselfe. *He is the foundation, we the building*, 1. *Cor.* 3.9,11. And doth not the whole frame, weight, and cost of the building rest on the foundation? so the whole frame of Gods Church, and that grace and worth of every beleeving member, it rests wholly on Christ the foundation. Thirdly, consider Christ in the common relation he bears to God and us, and so he is our Mediator, and that not onely to God for us, but from

from God to us, 1. *Tim.* 2. 4. A Mediator generally receives of the one partie, and conveyes it to the other; and ſo Chriſt receives the love of God, and conveyes it to us: But this may be where the parties are equall; but here God and man muſt be mediated betweene: the parties are very unequall; and therefore here is a further matter to be preſſed. If the King be diſpleaſed with the ſubject, he that muſt mediate betwixt them and make the peace, muſt be ſuch a one as the King loves, and that ſo dearely, as that for his ſake he can be content to forgive and love the partie that hath offended him; and in this caſe, the love ſhewed to the offender, is granted in his love to the mediator: So it is betwixt God and us; we have diſpleaſed him, and therefore Chriſt our Mediator, he muſt be ſo dearely beloved of God, that for his ſake God will be reconciled to us; ſo that the ground of all Gods love to us is in Chriſt Jeſus. Yea here is yet a further matter, much more enforcing this reaſon; Here is ſuch a mediation, as the like is not found in the world againe; The Mediator is in both the parties betwixt whom he mediates, and both they are in him; that is, God in Chriſt, and Chriſt in God; Chriſt in the faithfull, and the faithfull in him; and therefore there can be no love of God to us but it muſt be grounded on Chriſt.

Laſtly, in reſpect of his abſolute ſtate in himſelfe; for what ſaith the Apoſtle, *All the treaſures of the wiſedome and knowledge of God are hid in Chriſt*, *Col.* 2. 2, 3. If all Gods treaſure bee in him, then the riches and treaſure of Gods love is in him too: *In him dwels the fulneſſe of the Godhead bodily, verſe* 9. If the fulneſſe of the Godhead, then the fulneſſe of Gods love dwels in him; there is the ground, ſeate and reſidence of it: And therefore the ground of all the love that God beares to us, is in Chriſt Jeſus.

The firſt Uſe of this point, is for matter of confutation of too popiſh errours at once: namely, concerning the mediation of Saints, and the merits of man. Underſtand this one point well, that Chriſt Jeſus is the ground of all Gods love to us, and the multitude of mediators, and mans merits, will fall to the ground, even as *Dagon* did before the Ark. Chriſt is the ground of Gods love to us; What need we have any other mediators? *Uſe* 1.

diators? he onely brings us into Gods love and favour, and none elſe can do it. So for mans merits, they cannot procure Gods love; Chriſt merits all at Gods hand? If we can merit any thing, it is either grace or glory, and this we cannot merit unleſſe we can merit Gods love, and that we cannot doe, unleſſe we can merit Chriſt Jeſus, who is the infinite treaſure of God, for he is the ſeate of it; and if we will ſay that we can merit Chriſt, then we may ſay that we can merit Gods love, elſe we can never do it; and if we cannot merit Gods love, then we can neither merit grace nor glory. I do not hereby diſhearten men from good workes, but from the pride of them: Do not thinke to merit any thing at the hands of God by them; all our merit is in Chriſt, for God loves us onely in him.

Uſe 2. First, ſhewing the woſull eſtate of thoſe that are out of Chriſt.

The ſecond uſe ſerves to ſhew us the woſull and miſerable eſtate of thoſe that are out of Chriſt; and the bleſſed and happy eſtate of thoſe that are in Chriſt. Firſt, the woſull and miſerable eſtate of thoſe that are out of Chriſt; all that are without Chriſt, that is, that are not regarded of God in Chriſt, they are in a feareſull taking: God loves them not; they may love themſelves, and the world may love and applaud them, but God doth not love them; When theſe profane wretches ſhall come to fawne on God in their private houſes, by reading, praying, ſinging of Pſalmes, &c. what will God ſay unto them? Away, get you from me, you are not in Chriſt, I love you not. If they come to Gods houſe to heare the Word, to receive the Sacraments, to call upon God with the aſſembly, or the like; what will God ſay to them? Get you hence, you are not in Chriſt, I love you not: But when they ſhall come before Gods judgement ſeate, and there make profeſſion of their almes, devotion, profeſſion, formality in Religion, and the like; what will God ſay to them? Depart from me ye accurſed, ye are not in Chriſt, I love you not. In that day they ſhall feele and finde what it is to be deſtitute of Gods love, and to be out of Chriſt; for the everlaſting wrath, and hatred, and curſe of God ſhall be ſhewed upon them to the uttermoſt, *Joh.* 3.39. *He that beleeves in the Sonne, hath everlaſting life*; and on the contrary, *he that obeyeth not the Sonne, ſhall not*

ſee

ſee life, but the wrath of God abideth on him. They that doe not beleeve and obey Chriſt, they are expoſed to the wrath and hatred of God; it ſhall be their portion for ever. The Apoſtle, *Eph.*2.12. ſpeakes of the *Epheſians* before their calling, and faith, that they were without hope, and without God in the world. He that hath not his part in Chriſt, hath no part nor portion in God, but onely as the Beaſts or the Divels have, the maintaining hand of God, for life and maintenance: yea, but there is no ſaving love of God to them that are without Chriſt, but they are expoſed to the curſe and wrath of God! And let us take hold upon one particular, in that place for the preſent occaſion; It is ſaid there, *That they were ſtrangers from the Covenant, &c.* You come here to receive the Sacrament, the Seale of Gods Covenant, ſee therefore that ye have faith in Chriſt, and be in Chriſt, and that you be reconciled to God in him, elſe you are ſtrangers from this covenant, you have nothing to do with this Seale, it concernes you not; therefore if you be without Chriſt, get you hence, you are but Dogges and Swine in Gods eſtimation, theſe precious pearls, theſe holy things of God, are not to be communicated unto you, ye have no part in theſe things.

Secondly, ſhewing the bleſſed eſtate of thoſe that be in Chriſt truely.

Secondly, this ſhewes the happy and bleſſed eſtate of all true beleevers, that are truely in Chriſt, and that deſire to be like unto him. They have a happy ſtate, they have true right and title to that love which God beares to his dearely beloved Sonne, and to all the pledges and fruits of it; If we be in Chriſt, we are entituled to the beginning of Gods love, his Election; for in Chriſt we have our Election, *Epheſ.*1.4. *He hath choſen us in him before the foundation of the world, that wee ſhould be holy and without blame before him in love.* Secondly, in Chriſt we are intituled to the renewing of Gods love to us in our redemption; for in him we have our redemption, *Col.*1.14. *In whom you have redemption, by his bloud, &c.* Thirdly, in Chriſt we are intitled to the application of his love in our adoption, *Eph.*1.5. *who hath predeſtinated us to bee adopted through Jeſus Chriſt, in himſelfe, according to the good pleaſure of his will.* Fourthly, if we be in Chriſt, wee are intituled unto the continuance of his love to us for ever, in

our Sanctification, 1 *Cor.*1.2. *Sanctified in Christ Jesus*, and *Ephes.*5.14. *Christ is our sanctification; he is full of grace and truth*, *Joh.*1.14. Be thou in him, and thou shalt receive fulnesse of grace; *Eternall life is in him*, 1 *John* 5.11. Bee thou in him, and thou shalt have this life. *All the promises of God are Yea, and Amen in him*, 2 *Cor.*1.20. they are his, and in him they are ours; they are made unto us in him, and they are performed and made good unto us in him. Again, if we be in Christ, all Gods blessings are ours, *Eph.*1.3. *Blessed be God who hath blessed us with all spiritual blessings in Christ*: Therefore if we be in Christ we are happy, whatsoever our state be in the world; If we be in afflictions, being in Christ, he will helpe us to beare them; if in temptations, hee will strengthen us against them; if wee be fallen from God by our sinnes, if we be in Christ, he will raise us up againe, and renew our peace with God; if we be in Christ, he will be all in all unto us; he will pacifie Gods wrath for us, he will procure his favour, abolish sinne, bring righteousnesse, deliver us from hell, and bring us to heaven; Blessed men are we if we can rest on Christ Jesus, as our all-sufficient Redeemer and Saviour.

Use 3. The third use teacheth us therefore to labour to be in Christ: But how shall I get to be in him? why by faith; beleeve in him, as thy Saviour and Redeemer, and then thou hast gotten to be in him; As ever thou lookest to have any favour, or any love at the hands of God, get to be in Christ by faith. Yea, but is it in my power to get faith? I do not say it is in thy power, but yet thou must get it; it is thy duety to labour for it; and certainely if the Lord would not assist thee with his power, and inable thee to beleeve, he would never command thee so often to beleeve in Christ. Not that all men generally shall or can beleeve, for this is against the revealed will of God, for *all men have not faith*; but that every particular man and woman may comfortably and particularly conclude for him and her selfe, that certainly God will give grace and power to beleeve, upon the use of the meanes; for this agrees with Gods revealed will, the Commandements and Promises of God being tendred generally to all, and no exception

tion can be found in the word against any one in particular. This the Divell puts into the hearts of men, that when the Minister exhorts them to beleeve and to get Christ, they reply they know not whether they can beleeve or no; or whether they were ever ordayned to beleeve or no; and thus the Divell keepes them at a bay all their life, that they never beleeve nor indeavour to beleeve; But make thou no question whether thou canst beleeve or no, but use the meanes, and indeavour to beleeve; for if thou dost not beleeve, thou shalt surely be damned; put it to the tryall, it may be thine indeavours may take effect, and then thou shalt surely be saved. What madnesse were it in thee, not to put thy selfe to the tryall, by using the meanes? Many men have beleeved upon the use of them, and why not thou? But thou wilt say, I cannot use the meanes at all; thou maiest, at least in outward conformity. But I cannot use them as I should. I answer, do it as thou canst, doe thy best; and so put thy selfe and thine indeavours upon Gods mercy, and humble thy selfe before the Lord for thy weakenesse, untowardnesse, and hardnesse to beleeve.

Use 4. The fourth use teacheth us the plentifulnesse, infiniteneſſe, and abundance of Gods love to Christ, that had love enough in him for all the beleeving world beside; In him all the nations of the earth, the chosen and beleevers, are blessed; in his love they are loved; in his righteousnesse, all the beleevers in the world are accounted righteous; in his worthinesse, they are accounted and made worthy of life and salvation. This was infinite love, that God poured on his head. As the Oyle on the head of *Aaron*, that runs downe to the skirts of his cloathing; so Gods love in Christ descends and runs downe on all the faithfull that now are, or ever shall be, to the worlds end. And therefore, first let us consider of it, and blesse God for it, that hath poured out such infinite love for the use and benefit of the Church; Thus the Apostle doth, *Eph.* 1. 3. *Blessed be God, who hath blessed us with all spirituall blessings in Christ*: Secondly, let us consider it, and magnifie, and honour the Lord Jesus Christ, that is capable, worthy, and that is the storehouse of such an infinite treasure; so doth the Church in the *Cant.* 1. 2. *Thy name is as an oyntment poured out, &c.*

Thirdly,

Thirdly, consider it, and rejoyce in it for thy selfe, that thou art a true beleever, and that thou hast thy part and portion in this over-flowing love of God, for thy acceptance and salvation, *Ephes.*2.3,4,5. *God that is rich in mercy, through his great love wherewith he hath loved us, even when we were dead by sinnes, hath quickned us together in Christ, by whose grace ye are saved.* The Apostle would have us to rejoyce in this, that God so loved Christ, that in him he hath raised us up from the state of sinne, to the state of grace and salvation.

Use 5. Fiftly, is Christ the ground of Gods love to us? then this commends unto us the wonderfull love that God beares to his Church in Christ Jesus: First, it is a most tender and affectionate love; Secondly, it is most holy; Thirdly, it is most perfect; Fourthly, it is unchangeable; Lastly, it is most comfortable. First, it is a most tender love and affection that God beares to us in Christ; the bowels of our Lord Jesus Christ are marveilous deare, tender, and precious to God; and therefore the love that God beares to us in the tender bowels of his own blessed Sonne must needs be marveilous deare, tender, and affectionate, *Zach.*2.8. *He that toucheth you, toucheth the apple of mine eye:* Why are we so tender to God? Why? because he tenders us in the tender bowels of Jesus Christ. Secondly, it is a most holy love, our most holy God loves us in his most holy Sonne Jesus Christ, *that holy one of God.* God doth not love us as many a wicked father loves his child, in his evill and wanton courses; no, that is profane and carnall love: but he loves us with a holy love in Christ; so farre as we are washed from our sinnes in the bloud of Christ, and as wee bee made conformable unto Christ, so farre as we deny our selves, and dye to sinne, and rise againe to newnesse of life. Thou that goest on in thy sinne, never dreame that God loves thee in Christ; except thou hast crucified the flesh with the lusts; they that have their part of Gods love in Christ, they crucifie the flesh.

Thirdly, then this love of God to us in Christ, is a most perfect love, *John* 17.23. God loves us with the same love wherewith he loves Christ, and therefore it cannot but be a most perfect love; If God should love us in our selves, it would be a very

very imperfect love, not worthy God; becauſe all the lovely graces in the beſt of us are ſtained with many imperfections; and therefore God takes us, and ſets us into Chriſt, forgives all our ſinnes in his death, and covers all our unrighteouſneſſe with his righteouſneſſe, and ſo beholds us, and loves us in him with a perfect love; and if we have not this perſwaſion, wee ſhall never come to have any true peace in our conſciences. Fourthly, if God love us in Chriſt, then his love to us is moſt unchangeable and unmoveable: it is grounded and built on a Rocke, and the Rocke is Chriſt Jeſus, and therefore can never be moved, but ſtands faſt for ever: If any thing can alienate Gods love from Chriſt Jeſus, then it may alienate his love from us; If nothing can remove his love from Chriſt, then nothing can remove it from us; and let ſinne and Sathan and all our enemies, bodily and ſpirituall, ſtand up and ſay what they can do againſt us; Can you draw us from the love of God? we will put you hard to it: well, do your worſt: Can you draw the love of God from Chriſt? if you cannot, (as wee are ſure you cannot) then you cannot draw it from us; for it is grounded in Chriſt Jeſus. Laſtly, if God love us in Chriſt, then this love of God to us is a moſt ſweet and comfortable love; and that in all the former reſpects; becauſe it is a tender love, a holy love, a perfect love, and an unchangeable love; yea, but eſpecially in this reſpect, becauſe it is in Chriſt Jeſus. The very name of Gods love is very ſweet and comfortable unto us; but when the nature of it is tendred unto us, in the name and perſon of Jeſus Chriſt, it is much more ſweet and comfortable unto us: To be ſorted with Chriſt in any ſtate whatſoever, is very comfortable to the beleeving ſoule; to bee in afflictions and reproaches with him, yea, to dye with him, this is a comfortable thing to Gods children; Who would not thinke themſelves happy to be joyned with Chriſt in any of theſe? Yea, but to be ſorted with Chriſt in the boſome of God, in the love of God; that God ſhould love us in Chriſt Jeſus, yea, and with the ſame love wherewith he loved Chriſt Jeſus: Here is the comfort of all comforts, and the fulneſſe of our conſolation.

The laſt Uſe teacheth us, that as God loves us in Chriſt Je- *Uſe 6.*

 ſus,

ſus, and meaſures forth all his proceedings to us in him; ſo muſt we do to God againe; If we do any thing to God, do it in Chriſt; If we beleeve in God, let us beleeve in him through Chriſt; If we pray to God, let us pray to him in Chriſt; If we love God, let us love him in Chriſt; If we obey God, let us obey him in Chriſt; If wee worſhip God, let us worſhip him in Chriſt: *Whatſoever we doe in word or deede, let all bee done in the name of our Lord Jeſus Chriſt, Col.*3.17. elſe it is abominable to God; *Our ſpirituall ſacrifices are acceptable to God onely in Jeſus Chriſt,* 1.*Pet.*2.5. Againe, is Jeſus Chriſt the ground of all Gods love to us? then let the ground of all our love to God, to the faithfull and to the creatures, be ſettled in Chriſt: Doth God love thee onely in Chriſt; and canſt thou not love where thou ſeeſt Chriſt? or dareſt thou love where thou doſt not ſee him? Seeing God loves where hee ſees Chriſt, and loves not where he ſees not Chriſt; learn his example, & frame thy love to his love. Let us love the creatures of God in Chriſt, the Children of God in Chriſt, let us love the ordinances of God in Chriſt; let us love God himſelf in Chriſt, and whatſoever we do in the ſervice of God, let it be done in Chriſt; whatſoever we do in word or deed, let all be done in the name of our Lord Jeſus Chriſt. Ye come now to receive the Sacrament of the Lords Supper, then walke by this rule in receiving; Let us do all that we doe herein, in the name, faith, love, power, and mediation of Chriſt; Let us receive it in Chriſt; as God gives it to us for the love he beares to us in Chriſt, ſo let us receive it for the love of Chriſt, with a true purpoſe to ſerve God all our life; and let us bewaile our ſinnes, and know that all our worthineſſe is in Chriſt; and therefore let us receive it in the worthineſſe of Chriſt, beleeving that God will make it effectuall to our ſoules in him; And ſo receiving it, and doing all we do in it, in the name of Chriſt, we ſhall receive it with glory to God, and comfort to our owne Soules.

THE FOURTH SERMON.

*Rom.*8.38, 39. AS the Lord hath bin pleaſed to enable us, we have entred into the handling of theſe *verſes*, and ſhewed the dependance

dance of them with the former, and the meaning of the ſeverall termes of words that the Apoſtle declares himſelf upon: then I laid you downe ſeven heads, whereunto the whole force of the Apoſtles ſpeech might be reduced; The firſt was implyed, and that was, That there is a communion betwixt God, and all true beleevers. Secondly, the Apoſtle ſhewes the bond of this communion, and that is the love of God. Thirdly, hee ſhewes the ground of this communion, and of the bond of it, and that is Jeſus Chriſt. Fourthly, the Apoſtle declares the neere intereſt that the faithfull have to Chriſt, by a note of ſpeciall reference, *our Lord*. And this is the point we are now come unto, and if God ſhew us ſtrength in weakeneſſe, it ſhall be our meditation at this time.

Chriſt Jeſus our Lord. The Doctrine hence is this; That there is a very neere and ſpeciall reference betwixt Chriſt Jeſus and all the faithfull, whereby he is intereſſed in them, and they in him; *He is our Lord*, ſaith the Apoſtle; and conſequently we are his ſubjects and ſervants; for this is a tearme of mutuall relation, intending his right in us, and ours in him, his ſuperioritie over us, and our ſubjection unto him; Hee is our Lord, and we are his ſubjects and ſervants. According to our manner, we will ſpeake ſomewhat of this by way of Explication: and therein we are to conſider of two things; Firſt, of the Title, *Lord*. Secondly, how it doth ſute with the preſent purpoſe of the Apoſtle. Firſt of the Title, *Our Lord*, or the *Lord* of the faithfull, or the *Lord* over his Church: *Chriſt is our Lord*. A *Lord*, is a name both of honour, and alſo of authority, and power; therefore when the Apoſtle ſaith, *Chriſt Jeſus our Lord*; we muſt underſtand that he is the owner, and alſo the guider and ruler of the faithfull; he governs us by his Lawes, and guides us by his Spirit, and keepes us in his protection, and imployes us in his ſervice: The Lordſhip of Jeſus Chriſt over the Church, or over the faithfull, is to bee conceived under theſe tearmes; Firſt, that he is our ſpeciall Lord; Secondly, that he is our ſpirituall Lord; Thirdly, that he is our ſaving Lord; and fourthly, that he is our abſolute and onely Lord. Firſt, Chriſt is our ſpeciall Lord; God the Father, and God the holy Ghoſt, as well as God the Sonne, is our Lord;

Doctrine.

Explication

and yet there is but one Lord, as there is but one God: but this is in a generall ſenſe. But Chriſt is our Lord, not onely in reſpect of the Godhead, as the other perſons are, but in a ſpeciall manner, as he is our Mediator. *Acts* 2.36. *God hath made him both Lord and Chriſt:* that is, God hath put this office and honour upon him. God hath appointed him to bee our Lord, in a ſpeciall manner, as he is our Mediator. Secondly, he is our ſpirituall Lord; he is not the Lord of our bodies onely, but of our ſoules and our conſciences; and this Lordſhip which he hath over us, he exerciſeth not in any worldly State or outward pompe, but in a ſpirituall State, as an heavenly Lord, *Joh.* 18.36. *My Kingdome is not of this world*; as who ſhould ſay, *I am a King*, but not an earthly King; a Lord, but not a worldly *Lord*; but I am a ſpirituall *King*, and an heavenly *Lord*. Thirdly, he is our *ſaving Lord*, he is the *Lord* of the whole world; of the wicked, as well as of the faithfull in a generall ſenſe: but to them he is a deſtroying *Lord*, to us he is a *ſaving Lord*. 2. *Pet.* 3.18. *And grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*; Chriſt is our Lord, as he is alſo our Saviour; and that not onely with a temporall ſalvation, to ſave us temporally, for ſo, as the Prophet ſpeakes, *he ſaves both man and beaſt*; but as our eternall Saviour, to give us everlaſting ſalvation both in grace and glory. Fourthly, he is our abſolute and onely Lord, ruling us meerely by his owne will, freeing us from all forraigne powers and authority whatſoever: If any creature have any Lordſhip or authority over us, as Kings, Princes, Magiſtrates, Parents, and Miniſters have, it is as ſubordinate to our Lord Jeſus Chriſt; and whatſoever they doe to us, they muſt doe it as under him; and whatſoever we doe unto them, we muſt do it as unto Chriſt, *Col.* 3.23, 24. *Whatſoever yee doe, doe it heartily, as unto the Lord, and not men, knowing that of the Lord yee ſhall receive the reward; for yee ſerve the Lord Chriſt:* It is in him, and by him that they rule over us, and it is in him, and for him, that we doe ſervice unto them; for ſo is the rule in that place.

The ſecond point for Explication, is, how this Title ſutes here with the preſent purpoſe of the Apoſtle: Surely it ſutes very

very fitly with it, for it is a point very materiall to the cauſe in hand, that is, to prove the ſtabilitie of the faithfull in the ſtate of grace: For ſome happely might object and ſay, What if the love of God be ſet upon us in Chriſt? how come we to fare the better for it? Yes, ſaith the Apoſtle, the ſame Chriſt in whom God loves us, is himſelfe our Lord, and we are his ſervants, and therefore his care and reſpect for us is ſuch, that looke whatſoever love God doth intend and beare to us in him, himſelfe being our Lord, will faithfully manage the ſame at all times, for our beſt ſafety and greateſt good. The Apoſtle had named mighty adverſaries, as *Death, Life, Angels, &c.* and for our better encouragment againſt them all, he ſets out our Captaine and Deliverer in a high and glorious title: Hee is a *Lord*, and therefore farre above all our enemies; hee is *our Lord*, and therefore can and will deliver us from them all.

Proofes.

We come to the proofes: There is nothing more frequent in the New Teſtament then this, that Jeſus Chriſt is called our Lord: and no marvell; for this is the very ſumme of the Goſpel: the Apoſtle makes it to be ſo, *Rom.*1.1.3. *Paul an Apoſtle of Jeſus Chriſt, called to be an Apoſtle, put apart to preach the Goſpel of God: Concerning his Sonne Jeſus Chriſt our Lord.* I will onely ſerve my ſelfe upon ſuch places of Scripture, where Chriſt is called our Lord in ſome ſpeciall ſignificancy, that is, with ſome ſpeciall reference to ſome notable worke, whereby he hath ſhewed himſelfe to be *our Lord.* 1 *Cor.*8.6. *Unto us there is but one God, even the Father, of whom are all things, and we in him: and one Lord Jeſus Chriſt, by whom are all things, and we by him.* He had ſhewed before, that there are many Gods, and many Lords to others; but to us, that is, to the faithfull, *there is but one God and Father, and one Lord Jeſus Chriſt.* Marke how ſignificantly the Apoſtle applies this Title *Lord*, to *Jeſus Chriſt*, in reſpect of the *Soveraigne Lordly* power he hath over all things, eſpecially over the faithfull. Chriſt Jeſus hath ſupreme authority over all things; all things are by him, and we by him; and therefore he is *our Lord*, and our *onely Lord*; *we have but one Lord, Rom.*7.25. *I thanke God, through Jeſus Chriſt our*

Lord. The Apoſtle had complained before of the bitter combate which he felt within himſelfe, betwixt the fleſh and the ſpirit; and finding himſelfe over-matched with the luſts of the fleſh, in the 24. *verſe* he cryes out for helpe, *Oh wretched man that I am, who ſhall deliver me!* and preſently he thinks upon Jeſus Chriſt *our Lord*, and upon him he ſets downe his reſt, *I thanke God, through Jeſus Chriſt our Lord:* as if hee ſhould ſay, It is *Jeſus Chriſt our Lord*, that hath appointed me to this combate; and it is *Jeſus Chriſt our Lord*, that gives me ſtrength in the combate; It is *Jeſus Chriſt our Lord* that in due time will deliver me, and give me victory in this combate; though I be over-matched with theſe enemies, yet he will over-match them. Who ſhould a man flye to in his diſtreſſe, but to his *Lord*? So the Apoſtle here flyes to Chriſt *Jeſus*, as to his *Lord*, 1. *Cor.* 15, 57. *Thankes be unto God, who hath given us victory through our Lord Jeſus Chriſt*; The Apoſtle ſpeakes there of Chriſt and of his reſurrection from the dead, whereby he hath overcome death; not for himſelfe onely, but for the faithfull, and in that reſpect, he calls him *our Lord:* For wherein did ever Chriſt Jeſus ſhew himſelfe more plainely to be the *Lord*, then by his reſurrection? And wherein may he *Lord* it more, then in giving his ſubjects and ſervants victory over Death and Hell, and all their enemies? To proceede yet a little further in the proofe of this point, according to this generall proportion of Chriſt being our *Lord*, that is, The *Lord* of all the faithfull, we ſhall finde that particular beleevers have laid particular claime to Chriſt, every one of them, as to *his Lord*, Luk. 1. 43. *And whence commeth it that the mother of my Lord ſhould come unto me?* A ſtrong faith in a weak woman, to confeſſe *Chriſt Jeſus* to be *her Lord*, even whileſt he was in his mothers wombe; *My Lord*, that came downe from heaven for me; *My Lord*, that tooke fleſh of the bleſſed Virgine, my neere and deare Kinſwoman, even for my ſake, to redeeme me. *John* 20. 13. *They have taken away my Lord, &c.* She ſpeakes it as a woman weeping and mourning, but not out of a womaniſh paſſion, but out of a ſpirituall and heavenly affection: *My Lord*, that hath forgiven me ſo many ſinnes; *My Lord*, that hath caſt out ſeven divels

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out of me; *My Lord*, that hath ſtood it out manfully on the Croſſe, againſt all the powers of darkeneſſe, for the redemption of my poore ſinnefull ſoule: *Oh they have taken him away, and I know not where they have laid him*: If I could tell where they have laid him, I would ſurely go to him; I would go through thicke and thinne, that I might enjoy my Lord, but alas, *they have taken away my Lord. Joh.*20,28. *My Lord and my God*; It is the ſpeech of *Thomas*, hee ſaw in our Saviours hands the print of the nayles, whereby he was faſtened on the Croſſe, and in his ſide he ſaw the wound of the ſouldiers Speare, and upon ſight thereof, he cryes out, *My Lord* and my God, as who ſhould ſay, Oh *my Lord*, theſe wounds thou haſt received for my ſinnes and tranſgreſſions; *Oh my Lord &c.*

The Reaſons: Firſt, Chriſt is our Lord, becauſe he made us; *Reaſon* 1. Every free agent is Lord and maſter of the worke of his owne hands; He made us, therefore he is our Lord, *Col.*1.16. *By him all things were made*; Yea, but ſo he is the Lord of the wicked, he made them too; yea, but he is our ſpeciall Lord; he made us not onely to be creatures, which is common to the wicked, but to be new creatures, which is peculiar to the faithfull onely, 2.*Cor.*5.17. *If any man be in Chriſt, let him be a new Creature*. He transformes and new moulds us, and makes us new creatures if we beleeve in him; Our Lord Chriſt, as he makes us creatures, ſo he makes us new creatures; Chriſt Jeſus hath made us both creatures and new creatures too, and therefore he muſt needs be our abſolute and ſpeciall Lord.

Secondly, he is our Lord, becauſe we were given to him *Reaſon* 2. of God, *Joh.*17.6. *Thine they were, and thou haſt given them me*. God hath given us to his Sonne Chriſt, and therefore we are his in the beſt and ſureſt right that may be. What better right can we have, then to that which is given to us freely? And marke in what tearmes God hath given us to Chriſt, and by what right we are Chriſts; *Thine they were, and thou haſt given them me*. In the ſame propinquity that we were Gods, in the ſame propinquity we were given unto Chriſt; but we were Gods as he is our Lord, and therefore we are Chriſts ſo too;

And

And marke further here, how he ſhewes himſelfe to be their Lord, and they to be his ſervants: *I have declared thy word to them*, that is, I, as their Lord, have ſet them their taske, what they muſt doe, that they may be ſaved; *And they have kept thy word*, ſaith our Saviour, that is, as good and faithfull ſervants to their Lord, they have followed my direction.

Reaſon 3. Thirdly, he is our Lord, becauſe he hath delivered us from all our enemies, *Sinne, Sathan, &c. Luk.1.71.* A temporall deliverer from a temporall bondage, deſerves juſtly to be Lord over thoſe whom he doth deliver: and this the Law and light of Nature taught among the Heathen; for looke who it was delivered another from any bondage, his Lord he was: Our Lord Jeſus Chriſt delivered us from the ſpirituall and eternall bondage and ſlaverie of Sinne, Sathan, Curſe, Death, Hell, and Eternall damnation; And therefore hee muſt needs bee our Lord much more. And this Reaſon may be yet further confirmed, if wee conſider the intendment of Chriſt in our deliverance, and that was, that we his ſervants *might ſerve him all*

Reaſon 4. *the dayes of our life. Luk.1.74.* Fourthly, he is our Lord, becauſe he hath bought us, *2.Pet.2.1. Denying the Lord that hath bought them.* Naturall reaſon teacheth us this. Shall not a man be Lord of that he hath bought, and truly and dearely paid for? But Chriſt hath bought us, and paid dearely for us, not ſilver and gold, but his owne precious bloud; therefore he hath moſt ſoveraigne right over us, as our Lord, and we are moſt ſtrictly bound to him as his ſervants. It is the Apoſtles reaſon in *1 Cor.6.20. Yee are bought with a price, therefore glorifie God in your bodies, and in your ſpirits, for they are Gods.*

This doctrine is full of uſe: the firſt uſe is, concerning Chriſt himſelfe; the ſecond is, concerning unbeleevers; and the third is, concerning the faithfull.

Uſe 1. The firſt uſe is concerning Chriſt himſelfe, *He is our Lord*: This is an evident proofe of his Godhead; *he is our Lord*, and therefore our God: Chriſt is ſometime called *the Lord*, and that intends his Soveraigne power and authority over all things; ſometime *our Lord*, and this intends his Soveraigne power and ſupreme authority over the Church; every way

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the name *Lord* proves him to bee God: For to have Soveraigne power, and ſupreme authority over all things, or over the Church, cannot bee given to any but to God: Remember the tearmes before mentioned, under which wee are to conceive Chriſt to be our *Lord*, and every one of them will neceſſarily conclude, that Chriſt our *Lord* is Chriſt our *God*. Firſt, he is our ſpeciall *Lord* as he is our Mediator, and hee muſt be God as well as man, that he may be Mediator betwixt God and man. Againe, he is our ſpirituall *Lord*, he is *Lord* over our ſoules and conſciences, and a conſcience well rectified acknowledgeth none over it but God. Againe, he is our *ſaving Lord*, and none can challenge this but God himſelfe: Salvation belongs to God alone. Laſtly, he is our abſolute *Lord*, to be obeyed without queſtioning, without controule, and without reſiſting, in all things whatſoever he commands: and this none can challenge but God onely. I hope there is none here preſent, that will either deny, or doubt of Chriſts Godhead; but there are many of us that in prayer and conference, name Chriſt our *Lord*, but yet never thinke of his Godhead, which is the life of his Lordſhip, both in himſelfe, and unto us; *Chriſt Lord*, without *Chriſt God*, is no *Lord* at all.

Uſe 2.

The ſecond uſe is concerning the wicked and ungodly unbeleevers. If Chriſt be our Lord, that is, the Lord of the faithfull, and of his Church; then the wicked and unbeleevers have nothing to do with him, that is, as a ſaving Lord; What a deſperate, wretchleſſe, and wofull caſe are they in? Jeſus Chriſt is none of their Lord to ſave them, nor they are none of his ſervants; they yeeld him no homage or obedience, and therefore can expect no comfort nor ſalvation from him; Conſider both their life and their death: In their life they go up and downe doing their owne wills, and not Chriſts will; neither are they ruled by his Lawes, but like Lordleſſe and Maſterleſſe men, they go about, ſaying, *What Lord ſhall controule us?* If they do ſerve, or be ruled by any Lord at all, it is the Divell, his word is their Law, they are ruled by his will, and are at his becke; let him bid a wicked man ſweare, or lye, or profane the Sabbath, be drunke, ſteale, &c. ſtraight-way he will doe it, he is led by the Divell, at his will, 2. *Tim.* 2. 26. as the A-

poſtle ſaith, Oh that the faithfull would and could performe ſuch true ſervice to their Lord Jeſus Chriſt, as theſe do to their Lord the Divell! It is a foule ſhame to us that we yeeld not ſuch true ſervice to Chriſt, as they do to their Lord the Divell; and it is a foule ſhame in them, that they yeeld ſuch true ſervice to the Divell. So at their death, when they are on their death beds, do they pray? no, ſaith *Job*, *the wicked pray not at all times* No, they curſe, and rage, and deſpaire, or at the beſt they are like to *Nabal*, their hearts are dead as a ſtone within them, there is no ſpirituall life nor comfort in them; they have never a Lord in heaven to commit their ſoules unto; but the Lord whom they ſerved in their life, the Divell, ſtands by them ready at their death to carry away their ſoules to hell, when they part from their bodies, as he did the rich mans, and then this curſed Lord and Maſter that ſet them on worke, and to whom they have done ſuch true ſervice here, ſhall truely pay them their full wages in everlaſting torments: They have ſinned with the Divell and his Angels here, and therefore it is juſt with God to give them their part and portion, and to damne them with the Divell and his Angels for ever; And then this our Lord Jeſus Chriſt, whom they neglected and oppoſed in their life, and would not acknowledge to be their Lord, he ſhall ſhew himſelfe to be a mighty Lord againſt them, and then he ſhall exerciſe his Lordly power and authority over them in wrath and vengeance, to their eternall condemnation. And then the very thought of the Lord Jeſus ſhall bee as terrible to them, as the torment they endure, to thinke that Chriſt ſhould come downe from heaven to ſave them, and that they ſhould bee ſuch wretches to ſerve the Divell rather then him.

Vſe 3. The third uſe is for the faithfull; this toucheth them in many reſpects. Firſt, here is the honour of the faithfull, in that they ſerve this great Lord; Chriſt Jeſus is their Lord, and they his ſervants. When ſundry Ambaſſadors meete together from ſundry places, in a ſtrange Country, hee that ſerves the greateſt Prince amongſt them, hath the precedencie of place and honour before the reſt, becauſe he ſerves the greateſt Lord; We all live here as Servants to Kings, or Nobles, or Magiſtrates,

Magiſtrates, or Maſters; but the faithfull, howſoever they ſerve other Lords, yet their ſpirituall Lord is the Lord Jeſus Chriſt, and by how much he is greater then other Lords, ſo much the more is their honour above all other Servants whatſoever; It was that which the Apoſtle *Paul* and other of the Apoſtles boaſted of, and ſo much comforted themſelves in, as wee may ſee in their Epiſtles, that they were ſervants to this Lord; *Paul a ſervant* of Jeſus Chriſt: *James* the *Servant* of Jeſus Chriſt; and ſo others. A man when he ſends an Epiſtle, graceth himſelfe with the greateſt title hee can; the Apoſtles grace themſelves in their Epiſtles with this title, the *Servants of our Lord Jeſus Chriſt*, as the greateſt title they can have; Nay, the very Angels in heaven take delight and comfort in it, *Rev.22.9. I am thy fellow ſervant*, (ſaith the Angel to *John*) *the ſervant of the Lord Chriſt as well as thou.* Some thinke it a ſhame to be counted Chriſts Servants; What? ſhall wee be aſhamed of that which is our greateſt glory and honour with God? God forbid: In trouble, and in perſecution, let us acknowledge him to be our Lord, that will give us full content both in grace and glory. Let carnall and profane worldlings reproach us (as in theſe dayes it is too common) that we are too preciſe, and that we are zealous for the Lord of hoſts, that we make conſcience of our wayes, & that we keepe our ſelves from the corruptions of the times, and that we will not runne with them into exceſſe of riot; this is the ſcandall of the Croſſe in theſe times, that the faithfull will not company and ſymbolize with the wicked in their ſinnes; No, wee will not ſerve your ſinnes, wee ſerve the Lord Jeſus Chriſt; and if you reproach us for it, wee will weare that reproach as our Crowne. The glory of the wicked is their ſhame; but the ſhame that the wicked lay upon us, is our greateſt glory; though this bee a ſhame with men, yet it is honour with Chriſt, hee will take knowledge of us as his Servants.

Secondly, this is matter of comfort to Gods children; and they ſtand in great need of comfort in theſe uncomfortable times; why this, That Chriſt is our Lord; if we be ſure of that, it will ſupport & cheer up our hearts in all our diſtreſſes,

againſt deſertions of men; when men, when friends, yea, when our Parents forſake us, our Lord Chriſt will never forſake us, *Pſalme* 27.10. *Though my Father and Mother ſhould forſake me, yet the Lord would gather me up.* It comforts us againſt all oppoſitions of men; they are many, great, and ſtrong, they rage, and plot, and they band themſelves together againſt the Lord, and againſt his Chriſt, but yet here is our comfort, he that dwelleth in heaven ſhall laugh, our Lord ſhall have them in deriſion, *Pſal.*2.2,4. So it may comfort us againſt all our wants; Chriſt is our Lord, and therefore we ſhall want nothing, *Pſ.*23.1. *The Lord is my Shepheard, I ſhall not want.* Againe, it may comfort us againſt weakeneſſe and infirmities: Chriſt is is our Lord, and his grace is all-ſufficient for us, as the Apoſtle ſaith, 2 *Cor* 1.9. Againe, it may comfort us againſt all dangers preſent, imminent, and future, *Chriſt is our Lord, therefore we will not feare: The Lord of hoſts is with us, the God of Jacob is our refuge, Pſal.*46,1,2,3. So it may comfort us againſt all Sathans temptations, the fierceſt, greateſt, and fearefulleſt that Sathan can aſſault us withall. Chriſt is our Lord and Maſter, and can a Lord or Maſter ſee a faithfull Servant of his wronged and oppreſſed by his enemie, and not ſtretch forth his hand to helpe and reſcue him? If men will, yet our Lord Chriſt will not, nor cannor, but the more fiercely we are aſſaulted by our enemies, the more ready will hee bee to helpe us. Therefore in the depth of temptation, retire thy ſelfe to this ſure Hold, to Chriſt, as to thy Lord, and ſay unto him, Oh my Lord, ſeeſt thou how I am oppreſſed with thy enemie and my enemie? Wilt thou ſee me trodden under feet? Up Lord, I pray thee, fight for me, ſuffer not my ſoule to bee a prey to ſuch a curſed enemie. And ſurely if thou doeſt thus, the *Lord* will be very ready to heare thee; *and the God of peace will tread Sathan under thy feete ſhortly.* Laſtly, it may comfort us againſt death it ſelfe: whoſoever thou art that haſt ſerved the *Lord Chriſt* in truth in thy life, thou maieſt boldly put thy ſelfe upon him, as thy *Lord* at thy death; hee whom thou haſt ſerved all thy life, will ſurely comfort thee at thy death, and in death, and after death: therefore be not diſcouraged at death; it is terrible and fearefull to nature, but let us

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arme our ſelves for it before hand: let us before hand goe to Chriſt, and let him bee our *Lord*, and then wee may ſay to our ſoules at our death, *O my ſoule*, thou haſt ſerved the *Lord Jeſus Chriſt* thus many yeeres, be not now affraid to goe to thy *Lord* and maſter home to his owne houſe: and we may turn to the *Lord* and ſay, *Oh my Lord*, thou haſt bin my protector many yeeres, now *Lord* helpe me, for now I ſtand in more need of thy helpe then ever I did before: *Lord*, receive my ſoule now into thy merciſull hands. And if thou doſt thus, aſſure thy ſelfe thou ſhalt not be more ready to commend thy ſoule to him, then hee will bee ready to receive it into his hands.

The third uſe is for matter of duty, teaching us, that ſeeing Chriſt is our *Lord*, we muſt carry our ſelves to him, as to our *Lord*, in all duty, as good and faithfull ſervants; he that doth ſo, is the right ſervant of *Jeſus Chriſt*, the true and ſound Chriſtian. The duties wee are to performe to him are many, we will reduce them to theſe two heads: *Doing* and *Suffering*. In both theſe we muſt conforme our ſelves to Chriſt as to our *Lord*. In *doing*; Firſt, if *Chriſt* be our *Lord*, we muſt beleeve in him, truſt in him, and reſt upon him. *Iſa.* 26.4. *Truſt in the Lord for ever, for in the Lord God is ſtrength for evermore*: and therefore let us be confident in him and rowle our ſelves upon him, and know whom it is that we have truſted, and hazzarded our ſoules upon. Let us truſt in the *Lord*, when we ſee nothing in the world but deſolation; he is a *Lord*, and therefore can doe for us what he will; and he is our *Lord*, and therefore he will do for us what he can: And if he can doe for us what he will by his abſolute power, and will do for us what he can of his meere grace and goodneſſe, why ſhould not wee beleeve in him, and reſt upon him both in life and death? *Uſe* 3.

Secondly, if he be our *Lord*, then we muſt reverence him as our *Lord*, *Mal.* 1.6. *If I be a Lord, where is my feare? Pſ.* 2.11,12. *Serve the Lord in feare, and rejoyce in him with trembling. Kiſſe the Sonne, &c.* Let us therefore reverence him in his Nature, Perſon, Word, Ordinances, in our hearts, lives, and in all our courſes: Let his feare bee alwayes be-

fore our eyes, that wee may never ſinne againſt him. It is a fault to bee taxed in many Chriſtians, that they come to the Word, and to the Sacraments with little reverence to God, none at all to man: God will bee honoured with an orderly zeale.

Thirdly, if Chriſt bee our *Lord*, then we muſt love him as our *Lord*, *Deut.6.5. Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoule.* Our love muſt be ſuch to him, as his love was to us, that is, not cold or little, but marvellous great; ſo that he ſhed his bloud for us. Hath our *Lord* loved us thus dearly, to lay down his life for us? then let us love him as dearely, let us lay downe our lives, if wee be called to it, for him.

Fourthly, if Chriſt be our *Lord*, we muſt imitate him, *Joh.* 13.13,14. *Ye call me Lord and Maſter, and ye ſay well, for ſo I am; if I then your Lord and Maſter have waſhed your feete, ye ought alſo to waſh one anothers feete:* and verſe 15. *For I have given you an enſample, &c.* Thus wee ſhould imitate Chriſt in love and humility, and other graces; wee are much wanting in theſe duties now in theſe dayes; but if Chriſt bee our *Lord*, wee muſt ſhew our love and humility as Chriſt did, thinke ſcorne of nothing that is to be done for the children of God; Every ſervant will follow his *Lord* if it be but in an ill faſhion; then let us imitate Chriſt in his *graces*, and conforme our ſelves to his faſhions.

Fiftly, if Chriſt be our *Lord*, we muſt ſerve and obey him as our *Lord*, we muſt do what he commands, and nothing elſe, and we muſt do it as he commands it to be done, and we muſt leave undone that he forbids; we muſt not be ſervants to men, (wee muſt ſerve other Lords as under our *Lord Chriſt*, and in his name) much leſſe muſt we ſerve our owne luſts, or the world; Chriſt is our *Lord*, and we will ſerve him and not the world, nor our owne ſinfull luſts.

Secondly, in our ſufferings we muſt conforme our ſelves to Chriſt; Let us know for certaine that we muſt looke for affliction. *The ſervant is not above his maſter, Mat.10.24.* It is the niceneſſe of many Chriſtians, that their finger muſt not ake, they muſt not endure one temptation, they would faine flye

flye from afflictions, but we muſt looke for them: Did Chriſt go from the Croſſe to heaven, and ſhall not wee goe the ſame way? we muſt take up our Croſſe and follow him. Secondly, as wee muſt looke for them, ſo wee muſt carry our ſelves with patience, as he did, in them; who, when he was reviled, reviled not againe, when he ſuffered, he threatned not, &c. 1. *Pet.* 2. 23. *Leaving us an example* (ſaith the Apoſtle) *that we ſhould follow his ſteps, verſe* 21. And therefore let us labour to be patient in the leaſt affliction, for he is thy *Lord* that puts thee to it. And let them bee our owne afflictions, and then wee ſhall the better beare greater afflictions, and Chriſts afflictions. Chriſt ware a Crown of thornes, and was ſtrook upon that Crown to adde affliction to his afflictions; ſo wee muſt looke for many thorns, many afflictions, and for affliction to be added to affliction; But yet be of good cheere, Chriſt will recompence all with a Crowne of glory. Let us apply this to the Sacrament; We come here to the Lords Table, this is a great honour to us, therefore let us be thankfull for it; Secondly, let it comfort us, that if wee come in repentance, we ſhall have our comfort ſealed up unto us, to our hands, to our mouthes, and to our hearts. Againe, we profeſſe Chriſt to be our *Lord*, then let us examine whether we feare him, love him, and obey him as our *Lord*. Alas, wee muſt all confeſſe wee come ſhort in theſe duties; let us acknowledge this unto him, and let us ſay, *Lord*, though we deſerve not to be thy ſervants, yet thou art our *Lord*; and let us come with more faith, and feare, and love, and with more reſolution to obey him better then ever wee have done. If this Sacrament ſeale unto us that Chriſt is our *Lord*, it muſt alſo ſeale unto us that we are his ſervants; and then we muſt not honour him for an houre, while we are here, but all our life time. If thou be the ſervant of Chriſt, hee is thy *Lord*; but if thou ſerve the world, or thy belly, or thy pleaſure, or any thing elſe, and not the *Lord Jeſus* in the truth of thine heart, then he is none of thy *Lord*, nor thou art *none* of his ſervant. And therefore when thou ſhalt come and knocke, and ſay, *Lord, Lord, open unto mee*, he will anſwer thee, *Away from me, thou art none of my ſervant*; therefore let us ſubject our ſelves unto him, in all obedience,

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both in doing and ſuffering, as unto our *Lord*, and ſo hee will recompence us with grace here, and with glory hereafter.

THE FIFTH SERMON.

*Rom.*8.38, 39. IN handling this Scripture, as God in mercy hath given ſtrength, we have proceeded thus far: Firſt, we have ſhewed the dependance of the verſes with the former; then wee have ſhewed the meaning of the words in themſelves: After that, we caſt this Scripture, for our better inſtruction and memory, into this mould, and ſhewed that it did empty it ſelf into theſe ſeven particulars: Firſt, that which is implyed, namely, that there is a Communion betwixt God and the faithfull: Secondly, that which is expreſt, namely, the bond of this communion: and that is the love of God: Thirdly, the Apoſtle ſhewes the ground of this communion, and of this Bond too, and that is Jeſus Chriſt: Fourthly, he ſhewes that the faithfull have a neere intereſt in Chriſt Jeſus; and this he ſets forth by a terme of neere relation, *our Lord*. Thus farre wee have proceeded already. The fifth point is, that the Apoſtle avoucheth the ſafetie of all the faithfull in the middeſt of all dangers that they are ſubject to; *nothing ſhall ſeparate us from the love of God*. And this he inlargeth in many particulars, as by and by we ſhall ſee.

This is the fifth thing then that we are to conſider of, namely, the ſafety of the State of Gods children in the midſt of all dangers; we will propound the Doctrine thus:

Doctrine. The hold that the faithfull have in the love of God through Jeſus Chriſt, it is a ſure hold: the eſtate of grace that they are in, is an undefeaſable eſtate, nothing can void them, nothing can deprive them of it. Conſider well the words of the obſervation; the very words whereof are, in effect, the very words of this Scripture; and the whole matter of the obſervation, is the whole matter of this Scripture; For that which wee have ſpoken heretofore touching our communion with God, the bond of it, Gods love; the ground of both, Jeſus Chriſt, &c. have beene but preparations to this Truth; and theſe points which

which follow touching the Apostle his certainty he hath, & the use he makes of it; are but inferences from this truth. This is the truth it selfe, that is here peremptorily and precisely affirmed, That nothing shall separate the faithfull from the love of God to them in Jesus Christ, nor from the estate of grace that they are in. And this the Apostle contents not himselfe only to affirme in the generall, but withall, confirmes it in particular, by a sufficient reckoning up of all the parts of the Adversary power, that is or can be against us: Death shall not, nor Life shall not, nor Angels, &c. nor any other creature, *nothing shall separate us*; not any one of these dangers asunder; no, nor all of them joyned together; no nor any other added to them, nor any other creature, put what you will to them, *nothing shall separate us from the love of God, which is in Christ Jesus*: and to put the matter out of all shew of doubt, he saith, not onely they *shall not separate us*, but he puts it upon an impossibility, *they shall not bee able to separate us*; let them joyne all their powers together, and doe what they can, they shall never be able to do it: Thus wee see the Doctrine is naturally raised, and the Apostle presseth it as the maine matter of the Scripture.

I will speake somewhat, as our order is, for Explication of the doctrine; and therein I will handle but this one point: Because the doctrine speakes of the love of God, and of the state of grace, we must know what it is to be in the state of the love of God, and the state of grace; for either it hath beene our state, or now is, or hereafter shall be our estate, else we can never be saved; therefore before we shew that we cannot fall away from this state, it is needfull to shew what it is to bee in it. The estate of the love of God, and the state of grace, is to be throughly reconciled to God, through the precious bloud of *Jesus Christ*; whereby we are justified from all our sinnes, and entered into a course of true sanctification; it is called the estate of Gods love in opposition to the estate of Gods wrath, wherein we are all by nature, *Ephes.* 2. 3. In this state of wrath God lookes downe from heaven upon us in mercie, and receives us freely into his love through Jesus Christ, and so wee are translated out of the estate of Gods wrath into the estate *Explication*

of his love. It is called the estate of grace, in opposition to the state of sinne that we are all in, *Rom.* 3. 28. *All have sinned, &c.* In this sinnefull state the Lord lookes downe from heaven in mercy upon us, and in Jesus Christ bestowes upon us the saving grace of Justification, forgiving us all our sinnes; and the grace of Sanctification, making us new creatures, and so translates us out of the state of sinne into the state of grace. These things we must feele in our selves in some measure, else wee were never in the state of grace. To open the point more fully and familiarly; The estate of the love of God, and the estate of grace, consists in certaine mutuall passages betwixt God and man: On Gods part to man, there are two chiefe passages, Gods love, and the perswasion of Gods love; and on mans part, there are also two chiefe passages; Faith, and Love: All those that God will save, he loves them from all eternitie in Jesus Christ; there is Gods love: and in due time hee acquaints them with it, and perswades them by his Spirit to beleeve it, and to accept of it, and to returne love and obedience for it; there is his perswasion. On mans part man being overcome with the sense of this love, and the force of this perswasion, he yeelds to God, and imbraces this love, and beleeves the promise of grace, and applies it to himselfe; here is our faith: and withall is carried after that good God, with the whole bent of his Nature, and streame of his affections, that so dearely loved us; here is our love. Take it thus, Those whom God in mercy doth purpose to save, he will come unto; commonly upon the hearing of the Word, or else in some special affliction, at the least in some good imployment, and takes us aside, and drawes us into some serious meditation of our estate, and hee breakes with us to this effect; as if he should say, Ah poor sinfull soule, thou art in a miserable, a fearfull and a damnable case, led away every day into sinne in a fearefull manner, and every houre of the day thou hast deserved my wrath and fearefull curse to fall upon thee; if thou go on in these sinnefull courses, hell and damnation is thy portion for ever; but I have pittie upon thee, and would have thee to have pitty upon thy selfe; I do not desire thy death, but that thou doe repent and live; and out of my love to mankinde, I have given my owne deare

deare Sonne *Christ Jesus* to dye for such poore wretched sinners as thou art; and now I come to tell thee, and do tell thee by my Spirit, that thou poore sinnefull soule, art one of those sinners that Christ hath purchased by his most precious bloud; therefore, my Sonne, hearken unto my voyce; *Oh my Sonne, give me thy heart*, turne thy love and thy affections wholly upon me, beleeve thou in me, and beleeve in my Sonne Christ Jesus, beleeve his Spirit, his truth, his promises; cast away all thy sinnes, never let them enter into thy heart againe, and give thy selfe to promise and performe a holy life, bee perswaded by my advice, hold fast by me, and I will hold fast by thee; doe thus and I will be thy Father, and thou shalt be my childe for ever. Thus God wooes and thus he winnes every sinfull soule: And this perswasion of his is not onely a bare tender of grace; as if God should say, Thou shalt be saved if thou wilt; but it is Gods operative worke of grace, which hee perswades us and makes us able and willing to doe; hee bids us beleeve, and withall hee gives us his Spirit and causeth us to beleeve in Christ; he perswades us to set our love upon him, and withall he sheds forth his love into our hearts by his holy Spirit, and makes us able and willing to love him. This is the right state of saving grace, or of the love of God; and when this knot of grace is knit betwixt God and the beleeving Soule, it can never bee dissolved by all the powers of hell. So wee see the doctrine explained, That the hold which the faithfull have in the love of God through Jesus Christ, it is a sure hold; the estate of grace that they are in, is an undeceivable estate, nothing can void them, nothing can deprive them of it.

The prooses of this doctrine are these, *Psal.* 125. 1. *They that trust in the Lord shall be as mount Sion, that cannot be removed, but remaineth for ever:* The persons there spoken of, are the same that we speake of in the Doctrine; *they that trust in the Lord*, the faithfull, say we, that by faith and confidence have gotten sure hold of God in Christ; Secondly, the estate there spoken of, is the same wee speake of; a sure and firme estate, by way of comparison, is set downe to be *as mount Sion*: the surety wherof is set downe by negation, *it cannot be moved*, and by affirmation, *but remaineth for ever*. The substance *Proofes.*

of the ſpeech is this, *Mount Sion* is ſo firmely ſettled, as it can never be removed; But all they that truſt in the Lord are in ſuch a ſtate, therefore all they can never bee removed, but ſtand faſt for ever. Some object and ſay, It is true that the faithfull, ſo long as they truſt in the Lord, are unmoveable; but they may ceaſe to truſt in the Lord, and ſo may bee removed. I anſwer, this is a meere illuſion of the place, and this Scripture cannot be ſo deluded; for if they that truſt in the Lord may ceaſe quite from truſting in him, then they may looſe their hold in him; but the place ſaith, they can never looſe their hold in God, for then *Mount Sion* may bee removed; but, ſaith the Text, *Mount Sion* can never be removed, therefore they can never quite ceaſe to truſt in God; the Prophet concludes as well the ſureneſſe of their truſt, *that it ſhall never faile*, as the ſureneſſe of *Mount Sion*, that it ſhould never faile: hee affirmes as well the ſureneſſe of their faith, as the firmneſſe of the hold they have in God. *Matth.*7.24,25. *Whoſoever heareth of me theſe words, and doth the ſame, I will liken him to a wiſe man that built his houſe upon a Rocke:* This wiſe builder is every true beleever, and the houſe there built, is the Reſt that he ſets himſelfe upon, how he lookes to be ſaved; the grounding of this houſe upon a Rocke, is the relying of the Beleever, truly and wholly upon Chriſt Jeſus by a true and lively faith in his bloud; *the raine fell, and the flouds came, and the winds blew, &c.* Theſe are his tryals by afflictions, temptations, perſecutions, &c. The beſt beleever is ſure to have tryals enow, even to the uttermoſt, as much as he can ſtand under, and not more; but here is his comfort, his houſe ſhall never fall, becauſe it is built upon a Rocke: the true beleever hath gotten ſure hold on God by faith in Chriſt, and therefore he can never fall, *Joh.*3.36. *He that beleeves in the Sonne, hath everlaſting life, &c.* Theſe are the words of *John Baptiſt*, and are confirmed by our Saviour, and that by tearms of aſſeveration, *Joh.*6 47. *Verily, verily I ſay unto you, hee that beleeveth in me hath everlaſting life:* Here is a true beleever, and what is his portion? *everlaſting life*; and he ſaith not, *he ſhall have*, but he *hath it*, he is ſure of it, he is poſſeſſed of it; But a man may loſe that which he hath; yea, but this

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is eternall life, and therefore cannot be loſt; for if it could bee loſt, it were not everlaſting. This appeares further by the nature of the phraſe, *to have life*; which is not to have riches, or goods, or poſſeſſions, but to *have life* is to live that life which a man hath; as he that hath naturall life, lives that life, and he that hath ſpirituall life, lives a ſpirituall life; and ſo hee that hath eternall life, lives eternally; ſo that his meaning is, that true beleevers begin now to live that life, that they ſhall live for ever, begunne here in grace, and continued for ever hereafter in glory. If they that thus beleeve could fall away quite from God, then they muſt dye for ever; and it is not poſſible both to live and to dye for ever, therefore it is impoſſible that ever any ſuch ſhould fall quite away from God, *Joh.* 10. 27, 28, 29. *My ſheepe heare my voyce, and I know them, and they follow me; and I give unto them eternall life, and they ſhall never periſh, neither ſhall any plucke them out of hand:* Here our Saviour ſpeakes of his Sheepe, not onely of Profeſſors, but of true beleevers; Sheepe, that have true hearted ſoules to Chriſt their Shepheard; for ſo they are deſcribed, *they heare his voyce and follow him.* They deale thus with him; But how deales he with them? *Hee gives them eternall life:* and if Chriſt give it, who ſhall take it away from them? And he ſaith not, *I will*, but *I doe give it them*; every true Beleever, at the firſt Act of his converſion, hath eternall life; he beginneth then to live eternally, and he ſhall never periſh; He may be hunted by Dogges, and Wolves, and Beares, and Divells, but they ſhall never periſh, *neither ſhall any pull them out of my hands*; Hee that ſeparates us from God muſt tugge with Chriſt Jeſus himſelfe, and be too hard for him too, elſe he can never plucke us out of his hand; And is not this enough? If it be not, then looke what he ſaith in the 29. Verſe, *My Father, which gave them me, is greater then all, and none is able to take them out of my Fathers hands:* If any ſhould queſtion my power, yet none will queſtion my Fathers power; if any were able to plucke them out of my hands, yet none, neither men nor Divels are able to plucke them out of my Fathers hands, *hee is greater then all*, and therefore the ſtate of the faithfull is a ſure ſtate; And marke how our Saviour in that place changeth

his words; In the 28. Verſe he ſaith, *none ſhall plucke them out of his hands*; and in the 29. verſe, *none can take them out of his Fathers hands*, they neither ſhall, nor can; So that the Doctrine is cleare, That the hold that the faithfull have in the love of God through Jeſus Chriſt is a ſure hold, and the eſtate of grace that they are in is an undefeaſable eſtate, nothing can void them, nothing can deprive them of it.

The reaſons are many; there is no reaſon from man for this, for there is nothing in, nor of our ſelves, but it is contrary and againſt this truth; all the reaſons muſt be fetcht from God, 2. *Cor.* 1. 21. *It is God which eſtabliſheth us with you in Chriſt.* Now looke up to God, and all is for this truth, that we cannot fall; Firſt, his Love is for us, and that is everlaſting; Secondly, his Power is for us, and that is almighty; Thirdly, his Grace is for us, and that is all-ſufficient; Fourthly, his Will is for us, and that is unreſiſtable; Fifthly, his Promiſe is for us, and that is unchangeable; and laſtly, Chriſt his Prayer is for us, and that is unfallible. A threefold cord is not eaſily broken, but here is a ſixefold cord, platted with Gods owne hand, and everie one as ſtrong as God himſelfe, binding us faſt to the love of God in Chriſt, and therefore this can never be broken.

1. Firſt, Gods Love is for us, and that is everlaſting; Wee muſt be in the love of God, or elſe this that is here ſpoken concernes us not. Now his love is everlaſting, *Jer.* 31. 3. and therefore it cannot be removed. *Joh.* 13. 1. *Whom he loves once, hee loves for ever, even unto the end he loveth them.* God cannot love us to day, and hate us to morrow, as we doe, that love a while and leave at laſt; farre bee it from any of us, ever to imagine that God can love any man as his deare Childe for a fit, and a ſpirt, and yet afterwards hate him, as the childe of the Divell, for ever; but this God muſt do, if ever any true beleever ſhoud bee caſt off, or fall away; but this God cannot doe, becauſe his love is everlaſting, and therefore no childe of God can become a caſt-away.

2. Secondly, his power is for us, and that is almighty, *Joh.* 10. 29. *My Father is greater then all, and none is able to take them*

them out of my Fathers hands. Gods greatneſſe and his almightineſſe lyes at pawne for it. 1. *Pet.* 1. 5. *We are kept by the power of God through faith unto ſalvation*; the originall ſignifies, that we are kept by the Guard of Gods power, by the ſtrongeſt, and ſureſt, and chiefeſt power that God hath; as the Kings Guard is his ſtrongeſt power hee hath about him. And what? is this for a time? no, for ever to ſalvation, ſaith the Apoſtle, to the full accompliſhment of our ſalvation.

Thirdly, Gods grace is for us; and that is all-ſufficient, 2. *Cor.* 12. 9. *My grace is ſufficient for thee, &c.* which is an effectuall ſufficiency, elſe it could have beene no comfort to *Paul*; for *Paul* was then in great diſtreſſe, the meſſengers of Sathan (theſe *Principalities* here ſpoken of) were about his eares buffetting him, he findes no power in himſelfe to withſtand, and therefore he beſought the Lord for this; and God gives him this anſwer to ſatisfie, and to pacifie him withall, *My grace is ſufficient for thee*; though thou haſt no power nor grace to ſtand againſt this fiery temptation, yet bee of good comfort, my grace is, and ſhall be ſufficient for thee. But you will ſay, this was *Pauls* particular caſe, but what is that to me, or to another? I anſwer, It is true, it was his particular caſe, but yet ſo, as it is exemplary, and applicable to all true beleevers for ever after; ſo ſaith the Apoſtle himſelfe, 1 *Tim.* 1. 14, 16. *For this cauſe was I received to mercy, that Jeſus Chriſt ſhould firſt ſhew on me all long-ſuffering, unto the example of them which ſhall in time to come beleeve in him unto eternall life.* He received mercy, that all the children of God might lay hold upon it as hee did, in truth, though not in the ſame meaſure. 3.

Fourthly, Gods will is for us, and that is unreſiſtable; His will is for us, *Luk.* 12. 32. *Feare not little flocke, it is my Fathers will to give you a Kingdome*; And if it be his will, who ſhall gaineſay it? *Joh.* 6. 39. *And this is the Fathers will which hath ſent me, that of all that he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the laſt day.* Now the will of God is unreſiſtable, *Rom.* 9. 19. *Who hath reſiſted his will?* And therefore the faithfull cannot fall away. 4.

Fiftly, Gods promiſe is for us, and that is unchangeable; 5.

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God not onely promiseth grace, but perseverance in grace, as *Jer.*32.39,40. *And I will give them one heart, I will make an everlasting Covenant with them, I will put my feare into their hearts, and they shall not depart from me:* Here is a promise not of grace onely, but of perseverance in grace; and Gods promise is unchangeable, 2.*Cor.*1.20. *they are Yea, and Amen*: It is impossible that God should lye, as it is *Heb.*6.18. and therefore seeing God hath promised that we shall stand fast, it is impossible that ever we should fall away.

6. Lastly, Christs intercession is for us, and that is unfaileable, *Luk.*22.32. *I have prayed that thy faith may not faile*; that is, that thou mayest never fall from faith. But this is particular for *Peter*; No, it is generall for all as well as he, *John* 17.9. 20. *I pray for them, I pray not for the world, I pray not for these alone but for them also that shall beleeve in me, through their word*: He prayes for all beleevers: now Christs prayer is alwayes heard, *Joh.*11.4. *Father, I know that thou hearest mee alwayes*; therefore the faithfull cannot fall away.

The first Use of this point is matter of confutation, against those that hold that the Saints may utterly fall away from grace. It is held both by the *Papists*, and the *Lutherans*, as also by the *Arminians*, both at home and abroad; they hold that Saints may utterly fall away from grace: I will aske these men, that are so peremptory in this point, this question, Whether they can shew me any one place in the Booke of God, that doth directly and expresly affirme, that a true Beleever may utterly fall away from grace? They cannot; some of themselves confesse they cannot: then I answer them, that wee can shew many expresse places to the contrary, directly affirming the impossibility of falling away, and they have not one for the possibility of it, therefore wee may quickely judge where the truth is. Yea, but say they, there are many exhortations to the faithfull for that end, that they should not fall away, as 1.*Cor*,10.12. *Heb.*12.15 &c. and these should bee in vaine except there were some possibility that they might fall. I answer, such exhortations there are, and they are directed to mixt congregations, that consisted as well of Hypocrites that might fall away, as of true Beleevers that might not fall away, and so they

they are not in vaine in reſpect of theſe Hypocrites; neither were they in vaine in reſpect of Gods Children, but of ſingular uſe in reſpect of them too, for thereby they were ſtirred up to ſhake of ſecurity, and to bee more diligent in the wayes of God; for if we fall into ſinne, and negligence, and ſecurity, it is the high-way of falling from God. Yea, but ſay they, there are many examples, as of *Hymeneus*, *Philetus*, and *Demas*, *&c.* that were true beleevers, and yet fell away. I anſwer, they can never ſhew me one example of any that fell away finally, but ſuch as were hypocrites; I will ſay confidently, that hee that falls utterly away from grace, was never but an hypocrite; no true beleever can fall away, I dare ſay it, becauſe Chriſt hath ſaid it before me, *Mat.*7.26,27. *The fooliſh man built his houſe upon the ſands, and when the ſtormes came, it fell.* Doſt thou ſee a man build him an houſe, and it fall? certainely that man built upon the ſands, that is, onely upon the profeſſion of ſaving faith, he had never true ſaving faith in Chriſt, but his owne fooliſh perſwaſion; the true beleever builds upon the Rocke Chriſt, and therefore his houſe can never fall. To eſtabliſh our Judgements herein, let us hold faſt theſe two poſitions: Firſt, that hypocrites and counterfeits, may, and do fall away finally, *Matth.*13.21. But true beleevers can never fall finally from God: Both theſe are affirmed, 1. *Joh.*2.19. *They went out from us, but they were not of us, for if they had beene of us, they would no doubt have continued with us.* Secondly, that true beleevers may fall from the ſenſe of Gods love, and from the exerciſe of Faith, and Love, and Obedience, and other graces; from ſome degree of Faith, and from ſome degree of Gods love, and from the exerciſe of grace, as in the caſe of ſpirituall deſertion, temptation, ſpecially by ſinne; but they can never fall from faith, nor from the love of God it ſelfe, nor from the life of grace, or at the leaſt when they do fall, they neither fall wholly nor finally: the whole power that is in them is not carried after ſinne, but there is ſome reſiſtance. A childe of God in the caſe of ſinne, hates that hee doth, hee cannot fall wholly, the ſeede of God is ſtill within him, 1. *Joh.*3.19. and that will revive againe; Nor he cannot fall finally, becauſe that ſeed is immortall, 1 *Pet.*1.23, and therefore can never dye.

They that are in the ſtate of grace, heare a voyce behind them, ſaying, *This is the way, walke in it. Iſa.* 30,21. they have the guidance of Gods Spirit, whereby they are preſerved from evill, and fitted for every good duty, ſo that they cannot fall wholly nor finally. And yet they may have ſuch falls as are feareſull, and which they may rue for ever, as wee may ſee in *Davids* fall, *Pſal.* 51. Theſe two poſitions well conſidered, are a ſufficient preſervative to keepe us from this errour.

Uſe 2. The ſecond Uſe is for reproofe of thoſe that abuſe this Doctrine, to Gods diſhonour, and their owne deſtruction: Some abuſe it to carnall ſecurity: They heare this doctrine, that true beleevers cannot utterly fall away, and therefore they grow ſecure and careleſſe of their wayes, and caſt off the feare of God, and give themſelves over to their owne luſts; graceleſſe, and wretchleſſe perſons they are, to abuſe ſuch a heavenly doctrine; What is this but to turn the grace of God into wantonneſſe? *Jude* 4. And mark what cenſure the Apoſtle paſſeth on them in that place, *ungodly men they are, ordained to condemnation.* A child that hath a good father, whom he knowes will not ſee him want nor periſh; ſhall this childe therefore waſte, and ryot, and bezzell away all his ſtate, and run himſelfe into debt and danger he cares not how? It were a wicked childe that would doe thus: a good and true hearted childe to his Father would never doe it. It was the divells temptation to our Saviour, *Luk.* 4 9,10. *that he ſhould caſt himſelfe downe headlong.* An impudent perſwaſion to the Sonne of God: What is his reaſon whereupon he perſwades him thus to caſt away himſelfe? forſooth, becauſe he had the promiſe of Gods protection; for, *they ſhall beare thee in their hands, ſo that thou ſhalt not daſh thyfoote againſt a ſtone*; as if he ſhould ſay, Thou mayeſt doe what thou liſt, thou art ſure to bee ſafe. Shall we give our ſelves over to ſinne, to deſperate and wicked courſes, becauſe wee have Gods promiſe not utterly to fall from grace? God forbid. This was the Divells divinity, and it is a divelliſh practice whoſoever imitates it, and ſo let us eſteeme of it, and abhorre it in our ſelves and others: Oh beloved, we muſt conſider that the ſame grace of God whereby wee are ſaved, the ſame grace doth preſerve us from ſinne, and quickens

quickens us up to good duties. It is the Apoſtles words, *Tit.* 2.11,12. *The ſame grace of God that brings Salvation to us, makes us alſo deny all ungodlineſſe, and worldly luſts, and to live ſoberly, &c.* Therefore whoſoever thou art that profeſſeſt thy ſelfe to be a beleever, and yet haſt no care nor conſcence to abſtaine from ſinne, and to leade a godly life, it is a ſtrong preſumption againſt thee, that thou never yet hadſt any true touch of ſaving grace. Others abuſe it to pride: They have a high conceit of themſelves, and are lifted up in their hearts, as if they did ſtand by their owne ſtrength and power. A fearefull ſinne; for hereby they robbe God of the honour of their ſalvation, to aſcribe it to themſelves. And it is an uſuall and juſt thing with God to recompence ſuch abominable pride with a ſhamefull fall: *John* 18.25,26. It was the ſecret pride of *Peters* heart, and confidence of his owne ſtrength, that made him ſay, that though all the world ſhould forſake Chriſt, yet he would not; yea, though he died with him, he would not forſake him; which was juſtly recompenced with that ſhamefull & fearefull fall, that hee was the onely man that not onely forſooke him, but denyed him, and foreſwore him too: that *Peter* might after be warned, and we by his example, never to thinke of ſtanding by our owne ſtrength, but wholly and onely on the power of God, who is all in all in it. Let us waite upon God in the humbleneſſe of our ſoules, and by faith and confidence put him in truſt with our ſtate; and let us do the beſt we can to keepe in the ſtate of grace, but yet let us give the whole glory of our preſervation to God alone.

The third Uſe is matter of exhortation, to ſtirre up Gods children to hold faſt by God; *Hold faſt till I come*, ſaith our Saviour. It is not a vaine exhortation: for what God bids us to doe, he makes us willing and able to doe in ſome meaſure; therefore we are to hold faſt by God, and to go on cheerefully in the ſtate of grace, and never be daunted with a ſervile feare for any enemy; we muſt hold faſt by God: notwithſtanding his promiſe that we ſhall perſevere which is the cauſe of our ſtanding, yet we muſt hold faſt by faith, as the inſtrument and meanes under God whereby we ſtand; for this doth not acquit us from, but binde us more firmely to doe our beſt endea- *Uſe 3.*

vour to maintaine our ſtate; Where Gods promiſe and mans endeavour are joyned together, that being the cauſe, and this the foundation and meanes, how ſweetly doe they concurre and worke together? and therefore we muſt uſe all meanes for the eſtabliſhing of our ſelves in grace, when wee are once entred into that eſtate; which ſtate wee muſt labour to bee ſure that we are in, and not flatter our ſelves; and then we muſt labour to uſe all good meanes to be eſtabliſhed in it:

Meanes to bee uſed that wee may perſevere in grace.

1.

Firſt, wee muſt lay a ſure foundation or ground, if ever wee will hold out in the eſtate of grace, elſe we will quickly decay; See that thy faith in Chriſt be true and ſound, grounded on the Word and promiſes of God, and the infallible teſtimonies of Gods Spirit, that cryes, *Abba* Father within thee; And let thy repentance bee unfained, not a few teares, but even the breaking of thy heart; And let thy converſion bee through: be not halfe a Chriſtian; and ſee all thou doeſt be done in truth, and then thou haſt laide a good and ſure foundation, *Luke* 6. 48. *He that will lay a good foundation muſt digge deepe*, and ſo his building will ſtand firme: And ſo if wee will have our building ſtand firme with God, wee muſt digge deepe; wee muſt be men of deepe meditations on our owne miſeries, and on Gods mercies, and promiſes, and in Chriſts ſufferings and merits; We muſt have a deepe ſorrow for our owne ſinnes, and not a ſleight and ſhallow remembrance of them; and then we will not willingly bee drawne to ſinne againe while wee live; therefore we muſt have a deepe ſorrow for ſinne, and a deepe ſighing for grace, and a deepe impreſſion of the Word in our hearts; we muſt not be hearers and ſpeakers of it, and rememberers of it onely, but it muſt dwell plentifully in us; it muſt transforme our hearts into the obedience of it; If ever wee looke to lay a good foundation in God, wee muſt digge deep, *Matth.* 13.5,6. The Corne that was ſowne in the ſtonie ground, came up quickely, and periſhed quickely, becauſe it had no depth of earth; Our ordinary hearers are quicke and apt to ſpeake of that they heare; but the Word hath no depth of rooting in their hearts, and therefore they quickely fall away: be ſure therefore that thou digge deepe, and that that which thou buildeſt upon be deepe in thy heart.

Secondly,

Secondly, that wee may hold out in the ſtate of grace, there must be a firme reſolution in us to ſtand faſt whatſoever come of it; and for lacke of this, many have fallen ſhameſully away. In *Act.*11.23 *Barnabas* exhorted all, *that with purpoſe of heart they would continue in the Lord*; we muſt be reſolute to deny our ſelves, to leave our ſinnes, to fight againſt our corruptions, and to endure temptations, and to loſe all, yea, our lives and all, rather then to loſe our hold in God; many there are that make reſolutions to leade a holy life, but either they are paſſionate or cold; no maruaile though ſuch reſolutions never hold out: Many make reſolutions in a paſſion, and they will never hold. *Deut.*5.27,29. *The people ſaid unto Moſes, Go thou neare, and heare all that the Lord our God ſaith, and declare thou unto us, and we will heare it and doe it*: But what ſaith God? *Oh that there were ſuch a heart in my people, to feare me, and to keepe all my Commandements alway*: Wee make many good reſolutions; But, Oh that there were ſuch a heart in us to doe as we ſay. Now that our reſolutions may ſtand; Firſt, doe them in the feare of God, as in Gods preſence and hearing; Secondly, doe it heartily from thy heart. Thirdly, do it from a mature deliberation, and not in a fit or paſſion: thou haſt felt the ſmart of ſinne, therefore reſolve deliberately, rather to be drawne in pieces, then to bee drawne to ſinne againe. Fourthly, we muſt make our reſolutions in confidence of Gods promiſes, and empty our ſelves of all power to doe any thing, as of our ſelves. Laſtly, we muſt goe to God by prayer for his Spirit, that he may frame thy reſolutions within thee; Say, *Lord* thou haſt given me theſe good reſolutions, let thy Spirit worke and confirme them in my heart, and then they ſhall ſtand ſure; and if we can prevail with God by prayer, to frame theſe reſolutions in our hearts, they ſhall be ſure to ſtand. 2. *Five rules to be obſerved in our reſolutions, that they may be firme.*

Thirdly, that we may be eſtabliſhed in grace, and perſevere therein, we muſt dayly rippe our hearts and our reines before God, we muſt diſcover our ſinnes, and corruptions, and infirmities, and wants to God. *Pſal.*16.8. *I have ſet the Lord ever before me, becauſe he is at my right hand I ſhall never be moved*; The way to keepe us from falling, is to walke openly 3.

and nakedly before the Lord, without dissembling, reservations, circumloquutions; Never be either afraid or ashamed to tell God what thou wanteſt: for so much as thou failest in making thy selfe throughly knowne to God, so much thou ever giveſt thy selfe to fall away from grace.

4. Fourthly, to preserve us from falling from grace, wee must watch continually over our owne hearts that wee doe not fall, *Matth.*26.41. Our Saviour prescribes it of purpose, as a preservation from falling: Thy heart is deceitfull above all things; watch thy heart therefore at every turne, least it fall away, But alas, what will our watchfulneſſe doe? Yes, it is very effectuall when it is joyned with prayer; Watch to keepe thy selfe, and pray to God to keepe thee, and thou shalt bee well kept; Bring God unto thy watch by thy prayer, and then though thou be heavie and sleepy, yet hee never slumbers nor sleepes, he will surely keepe thee.

5. Fiftly, if thou beeſt fallen, rise up againe without delay, sleepe not till thou recover thy selfe, *Rev.*2.5. *Remember from whence thou art fallen, and repent*: Hast thou sinned? Oh what hast thou done? Get thee to God, humble thy selfe before him, confeſſe and bewaile thy sinnes with a broken heart, take hold on the promise of grace in Christ; renew thy vow, and promise to God, and see thou performe it, to bee more carefull for ever after; and this doe speedily. It is a great advantage that sinne gets of us, by resting in us, like a sore that is let alone, it festers, and is harder to be cured,

6. Sixtly, if we will hold out in the estate of grace, wee must labour to be constant in all duties of Religion, in hearing the Word, meditating, conferring, and practising it, in receiving the Sacraments, in companying with the godly; and this we must doe, not in formality, and for fashion or custome, that is the very moth that eates out the life of all godlineſſe, when we thinke if the dutie be done, all is well, no matter how; for this makes a foule bracke in the estate of grace; but let us not doe these things for custome or formality sake, but let us see that the life and power of godlineſſe bee in us in the performance of them.

Lastly, let us be sure we be alwayes going forward, for surely

ly our not going forward, is ſome degree or beginning of going backeward, *Philip.*3.13. *Wee muſt forget thoſe things which are behinde, and reach forward to thoſe things which are before.* Labour to weaken thy ſinnes, and to ſtrengthen thy graces, and to bee more frequent in good duties, and ſo ſhall we goe forwards, and not fall away: And now wee come to the Lords Supper, let us not be content to receive it in the Elements, but let us ſee that the life and power of it be in our hearts; and then they ſhall bee a powerfull meanes to keepe and helpe forward the beleeving ſoule in the ſtate of grace; Here the promiſe of God is ſealed unto us for the forgiveneſſe of our ſinnes, and here we binde our ſelves to God for new obedience, and here we eat Chriſts fleſh, and drinke Chriſts bloud after a Spirituall manner; and ſo ſhall never dye, (ſaith our Saviour) but live for ever. And ſo this Sacrament is a powerfull meanes to confirme us in this doctrine, That the hold that the faithfull have in the love of God through Jeſus Chriſt, is a ſure hold, &c.

THE SIXTH SERMON.

AS God hath beene pleaſed to give ſtrength and opportunity, we have proceeded in the handling of this Scripture to theſe five points; The firſt is contained in the Text by way of intimation; namely, that there is a neere Communion betwixt God and all the faithfull in Jeſus Chriſt, intended in the word *ſeparation.* Secondly, we have ſpoken of the Bond of this Communion, which is *the love of God.* Thirdly, we have ſhewed both the ground of this Communion, and the Bond of it, and that is *Jeſus Chriſt.* Fourthly, we have ſhewed the neere reference that is betwixt Chriſt and the faithfull, *he is our Lord*, and we are his ſubjects, and ſervants. Fiftly, we have ſhewed the ſafety of all the faithfull in the midſt of all dangers, which the Apoſtle avoucheth here, *That neither death nor life, &c, ſhall ſeparate us from the love of God*; the children of God are and ſhall be in the love of God, let their enemies doe what they can. *Rom.* 8.38, 39.

Now

Now we come to ſpeak of the ſixt point, and that is, the confident perſwaſion which the Apoſtle hath concerning this heavenly truth; I am ſure he is ſure of it: Firſt, I will propound the doctrine; In that the Apoſtle ſaith, *I am perſwaded, or I am ſure, that all the faithfull ſhall continue in the love of God without ſeparation*; the obſervation is this: Gods Children, all true Beleevers, may and ought to have a confident perſwaſion in themſelves, of their owne certaintie and continuance in the ſtate of grace and ſalvation: for howſoever the perſwaſion here ſpoken of, is a perſonall and a particular perſwaſion of *Paul*, (I am perſwaded) yet the matter which is here perſwaded of, is generall to all beleevers; *I am perſwaded* (ſaith he) *that nothing ſhall ſeparate us*: and therefore the eſtate of all true beleevers being in it ſelfe as firme and ſure as *Pauls* was; then their aſſurance muſt be in ſome meaſure anſwerable to his. To ſet the doctrine right, that wee may receive it in the truth of the Apoſtles intendment, and apply it to our ſelves rightly againſt deſpaire, and yet without preſumption; we are firſt to cleare it of ſome exceptions, and then to bound it within certaine bounds or limits: Firſt, of the exceptions; I doe not meane ſuch exceptions as are made againſt the Doctrine it ſelfe, (for of them we ſhall ſpeake in the uſes) but of ſuch as are made againſt this Scripture, from whence this Doctrine is raiſed. The firſt exception is this; The word here tranſlated, *I am perſwaded, or ſure*, doth not alwayes in Scripture ſignifie ſuch a confident perſwaſion as we here ſpeake of; it ſignifies indeede a probable or hopefull opinion, not a confident perſwaſion: as for inſtance, *Rom.* 15.14. *I my ſelfe am alſo perſwaded of you, my Brethren, that ye are full of goodneſſe, and filled with all knowledge, &c.* Is this a confident perſwaſion? The Apoſtle knew not their hearts, and therefore could not be confidently perſwaded of this; it was onely a probable and hopefull opinion (ſay they:) and ſo that in 2 *Tim.* 1.5. *I call to remembrance the unfained faith that is in thee, which dwelt firſt in thy Grand-mother Lois, and in thy Mother Eunice, and I am perſwaded that it dwelleth in thee alſo.* To this exception I anſwer, that it is true, that theſe places are to be underſtood of a hopefull, or charitable, or probable perſwaſion, and ſo the word

Doctrine.

Doctrine cleared of ſuch exceptions as ſeeme to lye in the Text.

word may ſometime ſignifie (and yet in theſe places *Paul* might ſpeake by ſpeciall revelation, but wee will not ſtand upon that:) But yet it is as true, ſometime this word ſignifies a certaine knowledge, and a confident perſwaſion, as *Rom.* 14. 14. *I know, and am perſwaded through the Lord Jeſus, that there is nothing unclean of it ſelf, &c.* Here is a confident perſwaſion; and ſo in 2. *Tim.* 1. 12. *For I know whom I have beleeved, and I am perſwaded that he is able to keepe that which I have committed unto him, againſt that day:* Here is a confident perſwaſion, becauſe it is joyned with certaine knowledge, and therefore the perſwaſion muſt bee certaine too; ſo that all this while the matter lyes in ſuſpence; for in ſome places it ſignifies a confident perſwaſion, and in others a probable perſwaſion. Which then is here meant? Goe to the Rule: where one and the ſame word is uſed in divers ſenſes, in divers places of the Scripture, the circumſtances of the Text muſt judge and declare in what ſenſe it is to bee taken in that place; Now looke into the circumſtances of this Text, and we ſhall finde, that it is here to be taken, and muſt bee meant of a confident perſwaſion: for in the 35. Verſe, the Apoſtle had confidently inſulted over all dangers, *what ſhall ſeparate us from the love of God in Chriſt? &c.* and he gives the reaſon of it in this verſe, *for I am perſwaded, &c.* Why doth he ſleight his enemies ſo? Becauſe he is ſure nothing ſhall ſeparate him from the love of God, *For I am ſure.* Doth he ſo confidently inſult over all dangers, becauſe he ſuppoſeth, or hath ſome probable opinion or ſlender perſwaſion? That were too weake a ground to cauſe him to inſult over ſuch ſtrong enemies as theſe are; but becauſe he is ſure and certainly perſwaded that they ſhall not hurt him, therefore he may, and doth ſafely and confidently inſult over them; therefore this is a confident perſwaſion. Againe in the 30. Verſe, he had pronounced himſelfe a Conquerour, yea, more then a Conquerour, as if the victory were already gotten: *In all theſe things we are more then Conquerours*; and he gives the reaſon of it in the 38. and 39. Verſes, *for I am perſwaded, &c.* And doth the Apoſtle pronounce himſelfe a Conquerour before he be ſure of the Conqueſt? that were a proud and a vaine boaſting, which *Paul* was

free from: but he doth pronounce himselfe a Conquerour upon this perswasion here spoken of, because he is sure *that neither death, nor life, &c.* can hurt him; therefore the word in this place signifies a certaine and a confident perswasion, such as the Apostle dares build his soule upon against all comers. Secondly, it is excepted, that *Paul* might have this certaine perswasion, that he, nor any of the faithfull, should ever bee cut off from the love of God, by speciall revelation; Had he so? They that make this exception, will denie this when it comes to the proofe; For if *Paul* had it by speciall Revelation, that he nor none of the faithfull shall ever fall away from the love of God, then it is certaine that the state of the faithfull is unfallible, and that they shall never fall from it; for speciall Revelation is never of false things: But secondly, I say, *Paul* had it not by special Revelation, but by the lively power of a justifiing faith? For first, speciall Revelations are of matters not revealed in the word, but this is; secondly they are extraordinary, this is ordinary (as we shall shew in the proofes) in others of Gods Children in their measure; our perswasion is built upon a sure and ordinary ground, the promises of God rightly built upon, and his love truely felt in Christ, true faith and repentance, &c. and therefore *Paul* had not this certaine perswasion by speciall Revelation.

The Doctrine limited and bounded with-in certaine limits.

Secondly, we will bound this Doctrine within certaine limits and bounds, and they are two: The first is concerning all true beleevers in generall; the second concerning one and the same Beleever in particular, First, concerning all in generall, we must not thinke that it is the portion of every Beleever to attaine to this high straine of confident perswasion, as *Paul* had; no, we must come short; God gives his graces to his Children in severall portions, to some more, to some lesse, as he will himselfe; but yet every true Beleever hath some measure of this confident perswasion, especially at some times, and every one must strive to have it in the highest measure: Wee must strive after the most excellent gifts, saith the Apostle; and when they have it not, it is their owne fault; Every beleever must labour for it, and when they come short of this height of perswasion, they must know, that they come short.

ſhort of that high ſtraine that God would have them come to; and they muſt ſay with the man in the Goſpel *Marke* 9.24. *I beleeve, Lord helpe my unbeleefe:* And ſo farre as wee come ſhort of this full and confident perſwaſion, ſo farre our beleefe is tainted with unbeleefe; and yet this doth not utterly overthrow our faith, but it doth much diſparage it, for all this our faith is a true faith, and we ſhall be ſaved by it. So that the doctrine ſtands firme, That we may and ought to have this certaine and confident perſwaſion, &c.

The ſecond limit is concerning one and the ſame particular Beleever: he muſt not alwaies thinke to have this confident perſwaſion alike; the ſtrongeſt faith is ſometimes abated to much weakneſſe. There was a time when *Job* ſaid, *that though God did kill him, yet would he truſt in him, Job* 13.15. and there was a time againe, when the ſame *Job* ſaid, *O that I might have my deſire, that is, that God would deſtroy me, &c. Job* 6.8,9. Here is a great difference betwixt *Job* and *Job*, betwixt *Job* in the ſtrength of his faith, and *Job* in the weakneſſe of his faith, yet ſtill hee had true faith: There was a time when *David* ſaid, *Pſal.* 23.4. *Though I ſhould walke thorow the valley of the ſhadow of death, I would feare none evill*; and there was a time when the ſame *David* ſaid, *Pſ.* 31.22. *that he was caſt out of Gods ſight*; here is a great difference betwixt *David* in the ſtrength of his faith, and *David* in the weakneſſe of his faith: And ſo it is with Gods children, there is a great difference of perſwaſion in one and the ſame beleever at ſundry times; ſometimes they ſinne, and that weakens their faith; ſometimes they are grievouſly tempted and that weakens their faith; ſometimes God withdrawes his Spirit, and that weakens their faith; and ſometimes they are negligent in the meanes, and that weakens their faith; yet ſtill in the true Beleever there is faith, and true faith, though a weake faith: and when hee is in ſuch weakneſſe, he grieves, and mournes, and goes to God by prayer, and by all meanes ſtrives againſt it. So we ſee that Gods children may and ought to have this confident perſwaſion.

Now we come to the Proofes of the Doctrine, *Heb.* 10. 22. *Let us draw neere with a true heart in aſſurance of faith:* *Proofes.*

The Apoſtle ſtirres up himſelfe, and all true Beleevers, to draw neere to God in prayer, and other holy exerciſes; and when they doe draw neere, he injoynes them to bring theſe two ſpeciall graces with them to mannage theſe duties withall: Firſt, a true heart; take heed wee come not as Hypocrites with their lips onely, but with a true heart: Secondly, with full aſſurance, with full confidence, and repoſe, and reſting on the mercy and promiſes of God. The manner of the phraſe is effectuall, the word ſignifies in the originall, *full ſaile*, and it is a ſpeech borrowed from a Ship at Sea, that is under Sayle, and hath Winde and Tide, and all her Sayles ſpread, that goes along ſnugge in her courſe towards her Port with full ſayle; ſo ſhould all true Beleevers, when they come to God and draw neere to him in prayer, hearing the Word, or receiving the Sacraments, wee muſt hoiſt up all the ſailes of our Faith, that wee may bee carried along in the performance thereof, in the ſtrength and power of Gods Spirit, as with Winde and Tide; and with full aſſurance, as with full Saile, evermore reſting upon the promiſes and mercies of God in Jeſus Chriſt, and being confidently perſwaded of the love of God to us in him: And this the Apoſtle exhorts to in this place; and therefore all Gods children may and ought to attaine to it, 1 *John* 3.2. *Wee are now the Sonnes of God, but yet it is not manifeſt what wee ſhall bee, and wee know that when he ſhall be made manifeſt, wee ſhall be like him; for wee ſhall ſee him as hee is.* The perſons there ſpoken of, are true Beleevers, their preſent ſtate is a bleſſed eſtate, for *they are the Sonnes of God.* Yea, but what is their future eſtate? who knowes what ſhall become of them hereafter? *The world knowes it not, it doth not appeare to them what wee ſhall be*; happily they thinke that we may fall away from grace, and loſe our adoption, and be ſeparate from God: yea, but ſaith the Apoſtle, *We know better then ſo, we know that when he ſhall appeare, we ſhall be made like unto him*: we know not onely our preſent eſtate, but our future too: wee know wee are now in a happy eſtate, in the ſtate of ſalvation, for we are the Sons of God; and though it appeare not to the world what we ſhall be, yet we know, and are confidently perſwaded, that as we are in the ſtate of ſalvation

now,

now, ſo we ſhall continue firme in it, we ſhall ſo live, and ſo dye, and ſo riſe againe at the laſt day; this we know: it is as ſure as if it were done already; *when he appeares, we ſhall be like unto him.* 1 *Joh.* 3. 10, 11. *He that beleeveth in that Son of God, hath the witneſſe in himſelfe, &c.* What is this ſaving truth which God doth witneſſe, and which every Beleever muſt bee perſwaded of? It is this, *That God hath given unto us eternall life in his Sonne Jeſus Chriſt:* which is the ſame in ſubſtance with that in the doctrine, That we ſhall ſtand faſt in the ſtate of Gods love to eternall life. And what perſwaſion have the children of God concerning this truth? A true and ſound perſwaſion, ſuch as he hath good warrant for in himſelfe, and in his owne heart; *Hee hath the witneſſe of it in himſelfe:* But what witneſſe is this? It may faile: No, it is not *the witneſſe of man, but of God himſelfe,* as verſe 9, 10. ſo that it is the witneſſe of God in our hearts, and therefore cannot deceive us: See then if it bee not a confident perſwaſion; *If we have it not,* ſaith the Apoſtle, *we make God a lyar, Rom.* 4. 21. *being fully aſſured, that he that had promiſed, was able to doe it:* Here *Abrahams* faith is ſet before us, as a paterne for all true Beleevers, and the ſtrength of his faith is commended unto us by theſe two particulars, each directly touching the point in hand: one in the 20. verſe, that he was *ſtrong in faith and doubted not:* if hee was ſo perſwaded as hee doubted not, it was a confident perſwaſion: the other in the 21. verſe, *that he was fully aſſured, that God which had promiſed was able to doe it*; there was the height of a confident perſwaſion; this was *Abrahams* faith, and that faith which hee was juſtified by, verſe 22. And leſt any man ſhould ſay, It was *Abrahams* faith indeed, but that is too high a ſtrain for us to aime at; No, ſaith the Apoſtle, in the 23. and 24. verſes, *It is not written for him onely, but for us alſo*; where the Apoſtle impoſeth the ſame dutie on us, that we alſo ought to bee ſtrong in faith, and not doubt of the promiſes of God, but bee fully aſſured that they ſhall bee performed and made good unto us; and this is to walke in the ſteps of the faith of our Father *Abraham*, verſe 12. And thoſe are good children that follow ſo good a Father.

The Reasons of the point are these: First, the giving and the receiving of the Spirit begets this perswasion: Secondly, the voyce of the Spirit in us confirmes it: Thirdly, the nature of faith requires it: Fourthly, the fruits of the Spirit, and of faith approve it: Lastly, the truth of Gods promises ratifie it, and establish it.

Reason 1. First, the giving and receiving of the Spirit begets this perswasion; for in our conversion to God (marke these things well, blessed is hee that heares, and hath his part in them) I say in our true Conversion to God, there is the Spirit given and received; God gives his Spirit, Man receives it in the Act of conversion; God never converts any man, but hee gives him his Spirit; neither is there any man ever converted, but he receives the Spirit; and this giving and receiving of the Spirit, begets this confident perswasion, that surely God will be his God for ever. 1 *John* 4.13. *Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit*: Hence it is that this Spirit thus given is called *an earnest*, *Ephes.* 1.13,14. It is a significant comparison, and most pregnant to our purpose; An earnest wee know is something given in hand at the making up of a bargaine, the buyer gives it, the seller receives it, and thereby both parties are bound to the full performance of the bargaine: so it is betwixt God and our poore Soules in our conversion, God bargaines and covenants with us to be our God, and to make us his children, and heires of salvation; hee gives us an earnest, and wee receive it; and what is that? His Spirit, to assure us, that as he hath begun, so hee will goe on with us, and that his Covenant shall never bee broken; and wee receive it upon the same condition. If but a man give us an earnest, if hee be an honest man, we are perswaded he will goe on with his bargaine; much more will God, for if hee give us an earnest, wee may bee confidently perswaded that hee will not breake with us: If God should give but a small earnest, but a peny, we would beleeve that he would performe with us; but hee gives us his owne Spirit, as great an earnest as himselfe (in reverence bee it spoken to his great Majestie) and therefore hee will surely goe on with us: hee gives

gives us his Spirit, to aſſure us that he will not faile us; and therefore wee may confidently be perſwaded of it, that hee will performe his word to us; and he gives us this earneſt not in our hands, for happely wee might loſe it then, but in our hearts, and there it reſts as a Seale, to ſeale us up to God for ever and ever, 2 *Cor.*1.22. *Who hath alſo ſealed us, and given the earneſt of his Spirit into our hearts.* We uſe to call this earneſt given and received, a *Gods penny*: Here is a Gods penny indeed, the beſt Gods penny that ever we took, & given us upon the greateſt and beſt match that ever we made, to aſſure us and certainely perſwade us that God will performe his covenant to us.

Secondly, the voyce of the ſpirit in us, confirmes it; for upon our true converſion. as we receive this Spirit, ſo our ſpirit growes into a bleſſed familiarity with Gods Spirit, and in this familiarity Gods Spirit acquaints our ſpirits with many heavenly truths, and amongſt other, the Spirit tells us, in plaine tearmes, that we are in the number of thoſe that ſhall be ſaved; thou poore ſinnefull ſoule art in truth the childe of God. *Rom.*8.16. *The ſame Spirit beareth witneſſe to our Spirits, that we are the children of God*; there is a lively voyce in the hearts of all Gods true children, whereby the Spirit tels them plainely ſo. The Apoſtle in 1. *Cor.*2.10. to the 16. reaſons the caſe plainely. This is a ſecret, might ſome ſay; Yea, but ſaith the Apoſtle, *God hath revealed them to us by his Spirit, &c.* But it is hid in Gods mind; *Wee know the mind of God*, ſaith the Apoſtle, *verſe* 16. But how doe we know Gods mind? why *God hath revealed it to us by his Spirit, verſe* 10. and in the 12. verſe, the Apoſtle ſaith, that *hee hath given us the Spirit, that is of God, that we might know the things that are of God*; hee hath given us his Spirit to this end, to confirme and ſeale unto us that we are appointed unto life. *Reaſon* 2.

Thirdly, the nature of faith requires it; Faith requires a confident perſwaſion; how elſe can we ſay, *I beleeve in God?* and doubting is oppoſite to faith; *Jam.* 1.16. *Aske in faith, and waver not*, Doubting is oppoſite to faith, as darkneſſe is to light, they cannot ſtand together, but with ſtrife and contradiction one againſt another. *Reaſon* 3.

Fourthly,

Reason 4. Fourthly, the fruits of the Spirit, and of faith prove it; What are the fruits of the Spirit? why, the keeping of the Commandements of God, 2. *Pet.* 1.10. *If ye do these things yee shall never fall*, God gives his word for it; hereby *we are sure* (saith the Apostle, 1. *Joh.* 2.3.) *that we know him, if wee keepe his Commandements:* and, 1. *Joh.* 3.14. *We know that we are translated from death to life, because we love the Brethren*; If I love my Brother truely for Christs sake, I am as sure that I am translated from death to life, as sure as I know it to bee day by the light

Reason 5. Lastly, the truth of Gods promises ratifie and establish it; for as this makes our state sure in it selfe, so also it makes it sure to us, *Heb.* 10.23. *Hee is faithfull that hath promised*, and therefore let us draw neere unto him with full assurance, and hold fast the profession of our hope without wavering; this will carry us out through thicke and thinne.

Use 1. The first use is matter of Confutaion, it serves to confute Popish doubting; I will insist specially upon that, because it is true that there is doubtings sometimes in the deerest of Gods children, but they acknowledge and confesse them to bee sinnes and infirmities, and strive against them, and repent of them; But Popish doubting is maintained, and they cherish men in it, and they condemn an undoubting faith to be grosse presumption: Alas, all our doubting is of our selves, and not of God; and confident perswasion is of God, and not of us; and shall doubting be called good Religion, and assurance condemned to be Presumption? This is a grosse judgment, and a damnable censure. But it is strange that ever the Papists should doubt of their salvation, seeing they pretend that they have the Law and the Gospel for them too; The Law saith, *Doe this and live*; and they pretend to performe perfect obedience to the Law, and yet they doubt whether the shall live. The Gospel saith, *Beleeve this and thou shalt bee saved*; and they say they are onely the true beleevers. Have they both the Law and the Gospel to assure them, and yet do they doubt whether they shall be saved? If the Law assure them not of salvation, yet the Gospel might, at least both together should not faile them; But all things well considered, it is no marvell;

vell; ſeeing they joyne their merits with Chriſts, it is juſt with God to deny them the greateſt comfort in the world, namely, this full aſſuranee by the merits of Chriſt: And ſeeing they will be juſtified by their owne workes, no marvell though their juſtification faile them, ſeeing their workes faile them. But let us ſee the evill of this their Doctrine; hereby they impeach Gods truth, and call all his promiſes into queſtion, and denie one of the chiefeſt priviledges in the world to Gods children, and bereave them of their beſt comfort, and hereby they diſhearten Gods children, and dampe them in the courſe of grace, and many other evills follow hereupon. I will inſiſt onely upon theſe: Firſt, if I muſt doubt of my ſalvation, then my love cannot be ſo intire to God as it ought: How can I love God ſo heartily, when I doubt whether he loves me or no? But if I know that God loves me, if I be confident in that, then am I carried with the ſtrength of my love to him againe. 1. *Joh.* 4 10. *Hereby is love, not that we loved God, but that he loved us.* Secondly, our prayers will bee but faint prayers: I ſhall pray but faintly, if I doubt whether God will heare me or no. *James* 1.6,7. *Aske in faith and waver not, neither let that man thinke that he ſhall receive any thing of the Lord.* *Mar.* 11.24. *Whatſoever you deſire when you pray, beleeve that you ſhall have it, and it ſhall be done unto you.* If wee beleeve that God will heare us, this makes us to pray earneſtly; but if we come wavering and doubting, we ſhall have little heart to pray; nay, *we ſhall not receive*, (ſaith the Apoſtle *James*.) Thirdly, our ſpirituall fight muſt needes bee uncomfortable; we ſhall hardly endure and ſtand out the combate, if we doubt of the victory; but if once we know that wee ſhall overcome, that will make us to fight to the knees in bloud. In the 7. of *Judges*, *Gideon* was feareſull at the firſt to fight againſt the *Midianites*; but when God had promiſed him the victory, then verſe 15. he ſaith to the people, *Up, for the Lord hath delivered into your hands the hoaſt of Midian*; and ſo it is with us in our ſpirituall fight; If we beleeve that we ſhall overcome, we will up and fight manfully againſt all our ſpiritual enemies. Fourthly, our peace of conſcience will bee unſettled: What ſettled peace can there be of doubtings? Againe our hope can-

The evils of Popiſh doubting.

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not be a lively hope, if we doubt of our ſalvation. 2. *Theſ.* 5. 8, 9. *Put on the Breaſt-plate of faith and love, and the hope of ſalvation for an Helmet; for God hath not appointed us unto wrath, but to obtaine ſalvation by the meanes of our Lord Jeſus Chriſt.* If we doubted whether God had appointed us unto wrath, and not to ſalvation, wee ſhould have little comfort to put on hope of ſalvation for a Helmet; but if we be perſwaded of our ſalvation, then we would put it on with good comfort. 6. Againe, our patience will bee heartleſſe, when we have no certainty of a Crowne. *James* 1.12. *Bleſſed is the man that endureth temptation, for when he is tryed he ſhall receive the Crowne of life*; If once we beleeve that wee ſhall receive the Crowne of life, we will endure all tryalls patiently. 7. Againe, our repentance will be but an onely repentance, if wee have not a good perſwaſion to finde mercy: *Mar.* 1.13. *Repent, and beleeve the Goſpel.* We muſt beleeve the Goſpel, elſe we cannot repent.

Laſtly, faith mixt with fears and doubtings, is but a ſmall and a little faith, *Matth.* 8.26. *Why are ye fearefull O ye of little faith?* And ſo in the whole courſe of grace, all the duties of Gods ſervice will be much dampt in us, if we go not along with this full Sayle, this full perſwaſion. Yea, but ſay the Papiſts, where do you finde in any place in all the Scripture, that it is written, that every particular man by name ſhall be ſaved: Is there any among you named in the Scripture? If it bee not written there, how can it bee beleeved? I anſwer, wee have as good a cauſe to beleeve, as if our names were ſet downe in Scripture: God hath made his promiſes upon ſuch and ſuch qualifications; if I then finde theſe in my ſelfe, I may build upon Gods promiſes that they are made to me: As if the King ſhould proclaime, that all his true-hearted Subjects ſhould have ſuch and ſuch favours; why, if I finde I have a true heart to the King, I may conclude, that I am there meant, as well as if I were there named: and ſo it is betwixt God and us; God ſaith in his Word, that whoſoever beleeves & repents ſhall be ſurely ſaved; then ſay I, I beleeve and repent, in my poor meaſure, therefore I conclude that I ſhall be ſaved. For the firſt Propoſition, the adverſaries agree with us, that whoſoever beleeves

leeves and repents ſhall be ſaved: but to the ſecond they ſay, how doe you know that you beleeve and repent? I anſwer, faith is an Act, and therefore may be knowne of the beleever; as he that ſees, doth know he ſees; and hee that heares, doth know he heares, &c. and is not our beleefe a matter of our underſtanding as well as of our will? Therefore every one that beleeves, knowes that he doth beleeve; it is a very untoward faith that is without knowledge of it, and he a goodly beleever, that knowes not whether he beleeves or no. *Matth.9.28. Jeſus asketh the blinde men, Beleeve ye that I am able to doe this; and they ſaid unto him, Yea Lord:* and ſo *Joh 9.35,38. hee asked the blinde man whom hee had cured, Doſt thou beleeve in the Sonne of God? Verſe 38. He ſaid, Lord I beleeve:* Every true beleever knowes, and can truely ſay hee doth beleeve. Againe, we may know we have faith, by the proper effects of faith, which is a godly life. Laſtly, wee may know it by the Spirit bearing witneſſe to our ſpirits, *Rom.8.16.* and there cannot but be certainty of faith, where there is the ſenſe of faith by the Spirit.

Uſe 2. The ſecond Uſe is for reproofe of ſome amongſt us, that mince this matter of aſſurance: We hope well, ſay they, that wee ſhall bee ſaved, but wee are not ſure of it. Doe you hope well? It is fit you ſhould; and if your hope be a true hope, it will never make you aſhamed. But let us examine it, Do you hope to be ſaved without ground, or upon ſome good ground? if without ground, then it is a vaine and fooliſh hope that will deceive thee; if upon good ground, then know that there is no true ground for *hope* but faith; *Faith is the ground of things hoped for, Heb.11.1.* and therefore if we hope to bee ſaved, we beleeve wee ſhall bee ſaved, *for true hope is as certaine as faith, Heb.6.9.* If we beleeve certainly, wee hope certainly; ſo much faith as wee have, ſo much hope we have; and ſo much hope as wee have, ſo much faith wee have; and therefore labour to know the ground of thy hope: Why doſt thou hope thou ſhalt be ſaved? why, becauſe thou beleeveſt thou ſhalt be ſaved.

Uſe 3. The laſt Uſe is to teach every one of us to labour for this confidence, it is worth our labour; it is the ſweeteſt comfort

that ever wee can have, living or dying to know certainly that our sinnes are forgiven us in Christ, and that wee are perfectly in the favour of God, and have true right and interest to heaven. Wee looke into our evidences for our Lands, and make all sure for them, much more should we make sure for our estate in grace, and interest in heaven: wee had need of this comfort alwayes, specially in time of temptation, and at the houre of our death; and therefore let us get it before wee are sicke, it will bee too late to get it then: many put it off to the last gaspe, like the five foolish Virgins, that slipt the opportunity of getting Oyle into their Lamps, till it was too late; and therefore let us labour for it in time. If we once get this confident perswasion of Gods love in Christ Jesus, upon good grounds, wee shall never wholly lose it; It may bee quelled and lost in sense, in thy extremity, but it shall never dye in us, but it shall comfort our hearts when we have not the sense of it.

Meanes how this assurance may be gotten.

But how shall wee get it, may some say? I answer, First, by prayer, *If we aske we shall have*; so did the Apostles, *Luke* 17.5. they prayed: *Lord increase our faith:* and so did *David*, *Psal.*35.3. *Say unto my soule thou art my salvation.* Secondly, 1.
wee must get it by hearing and obeying the Word of God, 2.
1 *John* 5.13. *These things have I written unto you that beleeve in the name of the Son of God, that yee may know that yee have eternall life, and that yee may beleeve in the name of that Son of God.* Labour to heare the Word, and to know it, and to obey it, and then we shall know that we have eternal life; it was written for that very end & purpose, *Joh.*14.21. Thirdly, 3.
by the use of the Sacraments; they are Seales to confirme this unto us: We have heard of the inward Seale, Gods Spirit, these are outward Seales, *Rom.*4.11. *After he received the signe of Circumcision, as the Seal of the righteousnesse of faith, &c.* By the use of the Sacraments wee come to have this confident perswasion. In Baptisme the Minister saith, *I baptize thee in the name of the Father, &c.* Some say, Where is it said in particular, that *I* or *thou* shalt be saved? Yes, in Baptisme the Minister saith to me and to thee in particular, *I Baptize thee*; and God saith, I receive thee: So the Sacra-

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ment of the Lords Supper, that is a Seale to us; and how? why God hath annexed it to his Word, as a Seale to our ſoules of the forgiveneſſe of our ſins; and if we come with beleeving hearts unto it, then we eat Chriſts body, and drink his bloud, and ſo ſhall not die eternally. And there is alſo the particular application of the Miniſter, *Eate thou*, and *drink thou* in remembrance that his body was broken for *thee*, and his bloud ſhed for *thee*; and ſo by this meanes this confident perſwaſion is increaſed in us. Fourthly, another meanes is this, make much of the motions of Gods Spirit, *grieve not the holy Spirit, whereby yee are ſealed*, *Eph.* 4.30. The Spirit works this confident perſwaſion in us; if wee grieve this Spirit he will goe away, and withdraw the ſenſe of this perſwaſion; if we have but a little fruits of the Spirit, a little faith, &c. let us make much of it, and God will give us more, as Chriſt ſaid to *Nathanael*, *John* 1. 60. *Becauſe I ſaid unto thee, I ſaw thee under the figge-tree, beleeveſt thou? Thou ſhalt ſee greater things then theſe*: So God ſaith to every poore beleeving ſoule; *I give thee but a glimpſe of aſſurance now, but thou ſhalt ſee greater things then theſe.* 4. Fiftly, another meanes is to walke uprightly, and conſtantly before God, *Gen.* 17. 1, 2. If wee walke uprightly before God, he will be our God all-ſufficient. 5. Sixtly, another means to get this aſſurance, is a ſerious meditation on the promiſes of God, & an humble and ſound application of them to thy ſelfe, *Heb.* 10. 22, 23. they ſhall ſtand though our faith be weake; if wee have our eyes ſurely fixt on them, it will comfort us in all troubles *Pſal.* 119.50. *David* profeſſeth that Gods promiſe was his comfort in trouble, and that it did quicken him. 6. Seventhly, let us obſerve faithfully the daily experiments of Gods truth on others, ſpecially on thy ſelfe, and that will helpe us greatly herein. *Judges* 13.22, 23. *Manoah* ſaid to his wife, *We ſhall ſurely die, becauſe we have ſeene God*; but his wife ſaid, *If the Lord will kill us, hee would not have received a meat offering, and a burnt offering at our hands, neither would hee have ſhewed us all theſe things, &c.* She obſerved and builded upon Gods former mercies, and that workes a confident perſwaſion in her for the time to come. 7. So if wee have got

ſome perſwaſion of the love of God, though afterward we loſe the ſenſe of it, yet let us ſay to our ſoules, Surely God would never have done all this for mee, hee would never have ſhewed me the way of Religion, and wrought ſome good perſwaſion in me of his love toward me, if ever hee had purpoſed to deſtroy mee. Laſtly, let us try, and finde, and labour to bee well acquainted with our union which wee have with Chriſt, for that will bee an excellent meanes to worke this confident perſwaſion in us; therein is thy fulneſſe of grace, and ſo the fulneſſe of thy aſſurance. 2 *Cor.* 13.5. *Prove your ſelves whether you are in the faith, &c.* The Apoſtle would have us to attaine to this certainety of perſwaſion; and how? why, ſaith hee, *Prove your ſelves, try your ſelves*: of what? *whether Chriſt be in you*: Whether hee live in you by his grace, and by his Spirit; whether by his death he mortifie your ſins, and by his reſurrection quicken you up to newneſſe of life; if he doe, then we may be fully aſſured that wee ſhall never be caſt off. 8.

This point wee muſt bring our ſelves to, for this will bring comfort to us in our ſinnes, in our ſickneſſe, in our temptations; in all theſe if we looke to our union which we have with Chriſt, wee may have comfort: God hath knit me to himſelfe in Jeſus Chriſt, and therefore I know, that all theſe ſtorms ſhall end, and turne to my good. And ſo in the want of any grace, this is our comfort, that wee are knit unto Chriſt, and all-ſufficiency is in him, and of his fulneſſe we ſhall receive *grace for grace*, therfore let us labour to be wel acquainted with this grace, *Our union with Chriſt*, and let us make good uſe of this word now delivered unto us: wee know not what tryals God hath in ſtore for us, and therefore let us labour by all theſe meanes for this confident perſwaſion of Gods love to us: God gives us his Sacrament to aſſure us of it, and would have us bee perſwaded that hee loves us, and though we cannot attaine to this perſwaſion in that ſtrength that wee ſhould, why yet God is not captious, hee will take all things at the beſt; walke before him and be upright, and hee will bee our God all-ſufficient.

THE

THE SEVENTH SERMON.

IN handling of theſe words, as you may remember, we proceeded as God enabled us in this preſent ſervice, to reduce the whole Summe of theſe two verſes to theſe ſeven heads: Firſt, that there is a Communion betwixt God and the faithfull; ſo the word *ſeparation* doth preſuppoſe: Secondly, wee ſhewed the Bond of this Communion, the love of God: Thirdly, wee ſhewed the ground both of this Communion, and of the Bond of it, and that is Jeſus Chriſt: Fourthly, wee ſhewed the neare relation that there is betwixt Chriſt and thoſe that beleeve in him, *Hee is our Lord*, ſaith the Apoſtle: Fifthly, wee ſhewed the certainty of the ſtate of the faithfull in it ſelfe, that never any thing ſhould *ſeparate them from the love of God*. The ſixt point (which wee handled the laſt time) was the certainty of it in our owne hearts. The ſeventh and laſt point which now wé are come to, is, That the Apoſtle beares up himſelfe boldly upon this aſſurance, againſt all dangers and troubles that ever did or could befall him. And this is the maine reach of the Apoſtles whole diſcourſe; propounded here by way of reaſon, *For I am ſure*. As if hee ſhould ſay, I may boldly and ſafely inſult over all thoſe dangers mentioned in the 35. verſe: But why *Paul* art thou ſo bold? *For I am ſure* (ſaith he) that not onely thoſe dangers here ſpoken of, ſhall ever ſeparate me from the *love of God*; no, nor greater then they, nor the inſtruments of them, nor Abettors, nor Authors of them ſhall ever doe it; *Bee it life, bee it death, be it Angels, or Principalities, or Powers, &c.* Not any of all theſe ſhall bee ever able to ſeparate me from *the love of God*, ſo farre off is it, that tribulations, or perſecutions, &c. ſhall ſeparate me, that none of theſe that are greater ſhall ever do it. This is the juſt connexion of theſe verſes with the former, and in this conſiſts the full weight and power of the Apoſtles Reaſon. *Rom.* 8. 38, 39.

Now concerning this ſeventh and laſt point, here are two things to be conſidered; Firſt, wee are here to conſider of the dangers that the children of God are ſubject unto: Secondly, of

of the ſupport and comfort they have againſt theſe dangers; And both theſe we are to conſider of (God willing) firſt in generall, then in particular.

Firſt, we will ſpeake of the dangers, and that in generall, that Gods children are ſubject to: and then wee will come to the ſupport they have in them. For, firſt we muſt know what the dangers are, before we can know the ſupport and helpe we have in them; wee muſt firſt know the diſeaſe before wee can know the remedy: and concerning the dangers in generall, take notice of theſe foure things: Firſt, the variety of them, they are not one but many, of divers kinds; ſome dangers of life, ſome of death; dangers wrought by divers meanes and inſtruments, ſome by Angels, ſome by Principalities and Powers; dangers at divers times, ſome preſent, ſome to come; dangers from divers places, ſome from *the height above*, ſome from *the depth beneath*; here is the variety of them; for the holy Apoſtle ſpeakes not idlely in any of theſe words.

Secondly, we muſt take notice of the completeneſſe and fulneſſe of theſe dangers; they are not onely many and divers, but even all the dangers that may be; for here is a ſufficient and perfect reckoning up of all ſorts of dangers to the full; there is not one danger that can ever bee named or imagined, but it may fitly be reduced to one of theſe heads that the Apoſtle here names, either *to life, or to death, or to Angels, &c.* And that the Apoſtle may be ſure to comprehend all dangers, he doth not onely name actuall dangers, ſuch as doe ordinarily befall us both in life and death, but poſſible dangers to come as well as preſent; nay ſuch dangers as in our ordinary apprehenſion are impoſſible; *from good Angels*, which is hard to be conceived how that may bee.

Thirdly, we are to conſider the croſſeneſſe and thwartneſſe of theſe dangers, propounded here in oppoſition one to another, and alſo in oppoſition each of them to our owne ſtate and minde; the Apoſtle makes our caſe herein to be like unto *Judahs, Iſa. 9. 21. Manaſſes againſt Ephraim, and Ephraim againſt Manaſſes, and both of them againſt Judah*: So it is with Gods children in their tryals, here is *Death oppoſed to life*,

life, and life opposed to Death, and both opposite to Gods children; so here is *good Angels opposed to bad*, and bad Angels opposed to good: *things present opposed to things to come, and things to come opposed to things present; height opposed to depth, and depth to height*; and Gods children subject to all these: And this is the *sting* of our Crosses, that wee are thus crossed, and thwarted in our affliction, as when we bee pinched with paine on the right hand, we turne to the left to finde ease; and presently on the left hand wee are pinched as much as before on the right; yet such is the present portion of Gods children.

The fourth and last point is, that the Apostle propoundes these dangers to himselfe, and to the faithfull, not as feares or shadowes, or imaginations (*I fight not as one that beateth the ayre*, saith the Apostle) but as true and reall dangers, such as hee doth acknowledge himselfe and all the faithfull exposed unto, and lookes to bee encountred first or last with such things indeed.

The Doctrine that flowes naturally from this Scripture thus opened, is this: That Gods children must make their account, and set downe their rest upon it, that they shall bee assaulted here in this world, with all tryals, and dangers, and distresses, that ever possibly can befall them. This doctrine is easie enough to be understood, (for Gods children see the truth of it dayly in others, and feele it in our owne selves) but it is hardly digested: It is a hard saying, who can beare it? Therefore that wee may the better brooke it, let us receive it upon these preparations, *Doctrine.*

First, we must not thinke that all these dangers shall be heaped upon every one of Gods children in severall, but they shall be distributed and parted amongst them all in common. All the afflictions of the faithfull are but one cup, and that Christ calls his Cup, *Matth.* 20. 23. *Ye shall drinke indeed of my cup.* It is Christs cup, and all the faithfull must drinke of it; *Ye shall drinke*, saith our Saviour: Every one must have his share, and so amongst them they must drinke it all up. Now because none of us knowes, whether he shall drinke of the top of this cup, or of the middle, or of the bottome, till his turne *Foure preparations for the brooking of afflictions.* 1.

come, therefore every one of us must arme himselfe to drinke of any part of it, every one is to make account that he is lyable to every affliction.

2. The second preparation is this, we must not think that these afflictions shall befall all Gods children alike; No, some must drinke deeper of it than others; God hath some underlings amongst his children that are weake in faith, and young in grace, and they must have a smaller measure of this cup, an easier portion of these tryalls. Againe, God hath some Standards amongst his children, that are strong in faith, armour of proof, throughly settled and stablished in grace and they shall have a greater portion of this cup: Such was *Job* in his time, and such were *David* and *Jeremy*, and *Paul* in their times. God raiseth up many of these Worthies in every time, and makes them undergoe and overcome a world of afflictions, to shame them that are fearefull and faint-hearted, and will not undergoe any affliction; and to beard all the enemies of God, bee they men or Divels, and to magnifie the almighty power of a strong God in a weake man. Our heavenly Father is most wise and mercifull in measuring out his afflictions to us; the strongest shall be sure to have as many as ever he can beare, (God gives him not his strength in vaine) and the weakest shall bee sure to have no more than he can beare; God cannot, nor will not, cast away any of his children by their afflictions, how weake soever they be.

3. The third preparation is, that these afflictions that doe befall us, shall not be powred upon us all at once, lest they overwhelme us, and carry us away as a whirlewinde, into extasies and outrages, and despaire; but they are tendred unto us by little and little, by degrees, now one, and then another, as we shall be best able with comfort to beare them. The Lord when he layes affliction upon us, hee gives us certaine respites and breathing spaces betwixt our afflictions, else the spirit of man would faile before him, and in these breathing times we recover our spirits, We behold and consider the mercy and goodnesse of God, in preserving and delivering us from our great afflictions, and we get new hearts and courage to beare fresh assaults, and afflictions.

Lastly,

Laſtly, we are to receive this Doctrine upon this preparation, that in all our afflictions, we ſhall have many comforts and helpes proportionably ſupplied by God, whereby we ſhall be enabled both to undergoe them, and to overcome them, *Pſal.* 94.19. *In the multitude of my thoughts or ſorrowes in my heart, thy comforts have rejoiced my ſoule.* We have ſorrows indeed; yea, but we have comforts as well as ſorrowes: wee have a multitude of ſorrowes; yea but we have a multitude of comforts too: yea, and theſe ſorrowes and comforts are ſo graciouſly tempered by the merciſull hand of God, that even in the multitude of our ſorrowes, *thy mercies, O Lord, have rejoiced our ſoules.* And in 1 *Cor.*10.13. the Apoſtle ſaith, that God is faithfull, and will not ſuffer us *to be tempted above our power, but will give an iſſue with the temptation.* There are two things which God promiſeth to all his children in all their afflictions: Firſt, a faire triall, and then a good iſſue. What can we deſire any more? Yes, we ſhall have more, wee ſhall have encreaſe of righteouſneſſe and grace by them, *Heb.* 12.11. *It bringeth forth the quiet fruit of righteouſneſſe.* Would we have any more? ye ſhall have more, ſaith God; As they bring you increaſe of *grace*, ſo they doe of *glory* hereafter; they ſhall be recompenced with everlaſting *glory*, 2 *Cor.* 4.17. *Our light afflictions, which are but for a moment, cauſeth unto us a farre more excellent and eternall weight of glory.* By theſe preparations I hope, yee are well prepared, not onely to heare and to underſtand, but alſo to brook and digeſt this Doctrine. 4.

Now we come to the prooſes. *Matth.*16.24. *If any man will follow me, let him forſake himſelfe, and take up his croſſe and follow me:* If we will follow Chriſt, we muſt bid farewell to our owne wills, and to our owne eaſe, and to the ſweet times that are paſt for the outward man, we muſt deny our ſelves, and we muſt take up Chriſts Croſſe: What Croſſe? It is a daily Croſſe, *Luke* 9.23. a continuall ſucceſſion of tryals and afflictions, that we are daily exerciſed withall; And in *Luk.* 14.26. our Saviour enlargeth it with many particulars, *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his owne life alſo,*

he cannot bee my Disciple. Here are crosses of all sorts; and this wee must make account of before hand: for so our Saviour in *Luke* 14.28. doth set it out by an excellent example of him that buildeth a Tower; *Which of you minding to build a Tower, sitteth not downe first, and counteth the cost?* As if hee should say, Your saving faith and religion will cost you deare, it will cost you many afflictions and crosses of all sorts; and therefore you must make your account so before hand; for it will surely come upon you. And marke how our Saviour hampers us by the divers manner of his speech, and puts us by all our shifts: In *Matthew* he speakes it by way of exhortation, *If any man follow me, let him resolutely take up his Crosse, &c.* In *Luke* he speaks it by way of commination, *If any man come to me, and hate not father and mother, he cannot be my Disciple.* And hee puts us precisely upon this choise, Either you must resolve to forsake your religion, and stand out in opposition against Christ, or else you must resolve to forsake your selves, and all that you have, and suffer, and live in expectation of opposition from all the world to forsake all the world, and live in opposition to that. *Acts* 14.22. *Paul and Barnabas confirmed the hearts of the Disciples, exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the Kingdome of God.* The people had received the faith before, and they come to confirme them in it; and how doe they confirme them in it? By affirming that through many afflictions we must enter into the Kingdome of God. There are two things in the speech that directly answer to two points in this our Doctrine: First, that the faithfull shall be assaulted with afflictions; yea, with many *afflictions:* they must, a necessity is laid upon them, it is their inevitable portion; Afflictions are as the gate to the Kingdome of God; for so the speech intends; Through many afflictions we must *enter* into the kingdome of God. Secondly, that this perswasion is a speciall meanes to confirme their hearts, and to make them to continue in the faith: and therefore they must make account of it before-hand, that so it must bee. We have an example of this in all Gods children that are registred in Gods booke; and as they were more excellent in

grace,

grace, ſo they were more eminent in afflictions: ſee it in the Old and in the New Teſtament; In the Old Teſtament, *Pſal.* 44.22. Surely, *for thy ſake are we ſlaine continually, and are accounted as ſheep for the ſlaughter*: that is the eſtate of the Church in the Old Teſtament: And ſo in the New Teſtament, *Rom.*8.36. *For thy ſake are we killed all the day long, we are counted as ſheepe for the ſlaughter*; there is the ſtate of the New Teſtament. See how elegantly the holy Ghoſt in the mouth of the prophet in the Old Teſtament, and in the mouth of the Apoſtle in the New, doth chaine both Churches in the ſame bond and condition of afflictions. The Prophet ſaith in the perſon of the former Church, *for thy ſake are wee ſlaine all the day long, &c.* and the Apoſtle in the perſon of the later Church, retaines it as a truth, *for thy ſake, &c.* No difference in their words, nor no difference in their portion of afflictions: And therefore when wee reade it in the Old Teſtament, know that this was the portion of Gods Church and Children from the worlds beginning; and when you reade it in the New Teſtament, know that this ſhall bee the portion of all Gods Children to the worlds end. Wee may ſee this in the cloud of witneſſes, *Heb.*11.35. to 38. The Church in the Old Teſtament, what was their portion? *They were racke, and would not be delivered*, they knew it was their portion; *Others were tried by mockings and ſcourgings, by bonds and impriſonment, they were ſtoned, hewen aſunder, ſlain with the ſword, &c.* What can be imagined that is not here to be underſtood? Looke to anſwer this in the words of the Apoſtle in the New Teſtament, and ſee how the eſtate of the Church is under that, 1.*Cor.*4.9. *For I thinke* (ſaith he) *the Lord hath ſet forth us, the laſt Apoſtles, as men appointed to death, for we are made a gazing to the world, to Angels and to men.* The Apoſtle makes it his owne caſe, 2.*Cor.*11.23. to 27. *He was in labours abundant, in ſtripes above meaſure, in priſon plenteouſly, in death often.* And ſo in 2.*Cor.*4.8. and 2.*Cor.* 6.4. to the 10. And ſo wee ſee the point proved by Scripture.

The Reaſons to prove it are theſe; Firſt, our former ſinnes deſerve it ſhould be ſo, *Lam.*3.39. *Why is the living man* *Reaſons.*

sorrowfull? Man suffereth for his sinnes. The Lord himselfe makes the question there, and the Lord himselfe answers it; Will you know a true cause, why the living man is sorrowfull? his sinnes are the cause of it: our sinnes have pluckt all the world about our eares; by our sinnes we incense God against us, by our sinnes, we have incensed all the creatures against us; how can we chuse but have many afflictions on every side? Many men in the world cry out of the multitude and greatnesse of their afflictions, but let us learne a better lesson; when we are in distresse, let us cry out of the greatnesse and multitude of our sinnes, that deserve, and have brought these heavy and manifold afflictions upon us; and yet wee must not thinke that every particular affliction is answerable to every particular sinne, but there is a generall reference in all; and this use wee are to make of them, pray that they may not bee laid upon us in way of punishment for revenge, but for chastisement; in Judgement, not in wrath.

Reason 2. The second reason: Our continuall corruptions are the cause of it; our hearts are full of corruption, and therefore our lives are full of afflictions; If a man bee wilde and unruly, hee must be kept up as it were in a prison, to keepe him in order; Our afflictions are as a ward or a prison to us, to keepe us that we breake not forth into sinne. *Job* 7.12. *Thou keepest me inward.* *Job* had an unruly heart, and therefore God kept him in ward or prison, that he should not breake out into sinne with the world. *Paul* was a deare childe of God, yet he had an unruly heart, ready to bee lifted up through the abundance of Revelations, and therefore a messenger of Sathan was sent to buffet him, that so hee might not bee lift up above measure, 2. *Cor.* 12.7.

Reason 3. Thirdly, our present state and condition exposeth us to these multitude of troubles, *John* 16.33. *In the world you shall have afflictions*; What is our present state in this world? Is it not a pilgrimage? and doe not pilgrimes and strangers finde all hard measure in their travailes? Is it not a warfare? and doe not Souldiers endure all dangers, and all manner of hardnesse in the field? A great many of our Brethren at this day can witnesse

witneſſe it by wofull experience; Is not our preſent ſtate our ſeede-time? and doe not Seedeſ-men or Husband-men endure many ſtormes, windes and tempeſts, and many a hard brunt before the harveſt come? So muſt wee ſow here in teares, that we may reape in joy, *Pſal.*126.5.

Fourthly, Sathan our enemy he labours it, and procures it, *Rev.*2.10. *The Divell ſhall caſt ſome of you into priſon:* men do it; yea, but the *Divell* hee procures it. *Luk.*22.31. Our Saviour ſaith to *Peter, Simon, Simon, Sathan hath deſired to winnow you, &c.* His fingers itch at Gods children, to be moleſting them; and he is malicious, and his malice is never at an end: When he had got a commiſſion againſt *Job*, to afflict him in his Cattell, Servants, and Children, this would not ſerve his turne, but hee ſues to have a new Commiſſion to afflict his Body too, *Job* 2.4,5. His malice is unſatiable and without end, he will ſurely bring upon us all the evills he can, and he can doe much where God gives way to him (elſe hee can doe nothing) and hence it is that we meete with ſo many tryals. *Reaſon* 4.

Laſtly, God gives way to Sathans malice, and that, as for many juſt cauſes beſt knowne to himſelfe; ſo for theſe Reaſons knowne to us. Firſt, to trye us; not to ſee what is in us, for that he knowes well enough; but ſo to try us, as that he purge the droſſe out of us; therefore it is called a winnowing, *Luk.* 22.31. and fiery tryall, 1.*Pet.*4.12. Secondly, to humble us; nothing annoyes a child of God more then a proud heart, and nothing pulls it downe and humbles it more then affliction. *Job* 33.14,16,17. *God ſpeakes once or twice and one ſeeth it not, then he openeth the eares of men by their corrections which hee hath ſealed, that he might abate the pride of man.* Thirdly, to draw us neere and cloſe to himſelfe. It is with us as it is with little children, that when they are in the field with their father, they run abroad from him in the graſſe careleſly, but when they ſee a Dogge or a Snake comming towards them, preſently they runne to their father and cry for helpe; So wee runne on in the world, ſtraggling from our Father, and when ſome affliction or other takes hold on us, wee runne to our Father, and cry to him for helpe, as the prodigal childe did when *Reaſon* 5.

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he was hunger-bitten, *Luke* 15. Fourthly, God gives way to it, that so we may magnifie his mercy, truth, power, and wisedome, in preserving and delivering us. When we have beene in affliction many yeares, yet are not consumed, this will make us prayse and glorifie God, 2. *Cor.* 1. 8, 9. *We were pressed* (saith the Apostle) out of measure, *passing strength, yea, wee received the sentence of death in our selves, because we should not trust in our selves, but in God that raiseth the dead*; and therefore God suffers us to bee thus afflicted, that so his goodnesse might bee magnified in raising us from these afflictions.

Use 1. The first Use is for matter of reproofe, and that both of those that are without, as also of those that are within: of carnall men, and of professors. First, it is for reproofe of carnall men, and first of some that reproach our Christian state and profession, and brand it with the marke of ease and idlenesse. To rest upon the Sabbath, and to go to Church, and to sit still and heare the Word, and receive the Sacraments, and to say over now and then a few prayers; this is an easie life, say they, and an idle profession. First, I answer to the person; Thou profane worldling that saist thus, let me tell thee; if the Christian life be so easie as thou saist, it is the more shame for thee, that wilt not lead this life; it is the onely way to heaven, and if it bee so easie as thou wouldst make it to bee, what a horrible shame, yea, what a foolishnesse is it for thee, that thou wilt take a great deale more paines to go to hell, then thou mightest take and go to heaven? I speake this to thee in thine owne language, that wilt make it to be so easie. But secondly, I answer to the matter, and I say, that a Christian life rightly managed, is a most hard and laborious life, subject to all reproaches, crosses, tryalls, losses, persecutions, wounds of conscience, and breakings of the heart, fightings, spoylings, subject to the malice of men, and to the rage of the divell, subject to killings of all sorts; and that which is most tedious and irkesome of all other, subject to a continuall combate betwixt the flesh and the Spirit in our owne bosomes. These and all other dangers and tryalls, a Christian life and state is subject unto; I say a Christian life is subject to all these, but not so as to bee overcome

come by them, but as alwayes exercised with them, so as wee must wrastle and struggle with them all the dayes of our lives, and that upon the very hazzard of our souls: if this be an easie life, there is none hard under the Sunne: It is true, it is an easy and comfortable life in a spirituall sense, but a carnall man cannot reach unto this: Custome in afflictions makes it easie, the promises of God make it easie, the fellowship of Christ in our afflictions makes it easie, the consolations of the Spirit, and the hope of the reward of glory, these things make a Christian life easie and comfortable to us in regard of the inward man: the regenerate part delights in nothing more, then in mortifying and crucifying this body of sinne, which is notably effected by these afflictions. Hence it is, that it is easie and comfortable to the spirituall man, because he findes his adversary the flesh weaker then it was; that begins to dye. For our corruptions are killed by afflictions, being sanctified to the hearts of Gods Children; yet still I maintaine it against this scandall, that a Christian life rightly managed, in it selfe, in regard of the outward state of it in this world, is most hard and laborious.

Secondly, it is for reproofe of others that are without, that judge hardly of Gods children, because of their affliction: If they see a Professor much afflicted and troubled, either outwardly, or inwardly, or both, they are ready to passe hard censures on them; Surely, say they, whatsoever these men pretend to be, yet they are but grosse hypocrites, and notorious sinners; thus they adde affliction to the afflicted: God afflicts us with his heavie chastisements, and the world afflicts us more with their bitter and heavie censures: but if this doctrine be true, as it is, that all Gods children are subject to all afflictions, then surely we have more reason to judge more favourably of them that are afflicted most, then of them that are afflicted least: *Job* was thus censured by his friends, but it was their errour, as God himselfe shewes, *Job* 42.7. And so was *David* by his enemies, but it was their malice, *Psal.* 41. 8. *A mischiefe is light vpon him* (say they) *and he that lyeth, shall no more rise*: Thus did the Barbarians censure of *Paul* because of the Viper that hung on his hand, that he was a murtherer,

therer, *Acts* 28.4. but this was their savageneſſe. *David* himſelfe confeſſeth that he was neere unto this point, to condemne the generation of the Righteous becauſe of their afflictions; but hee confeſſeth it was his folly and his ignorance, *Pſal.* 73. 12. to the 22. and that he was as a beaſt herein: And ſurely to condemne the generation of the Righteous for their afflictions, is a fooliſh and an ignorant, and beaſtly cenſure. I ſay beaſtly, as he ſaith, becauſe as a beaſt is led onely by preſent ſenſe and not by underſtanding: ſo theſe uncharitable cenſurers are carried away onely with the preſent ſenſe of our afflictions, not underſtanding nor conſidering, that all kindes of afflictions and tryalls are the portion of Gods children here in this life. 1. *Theſ.* 3. 3,4. The Apoſtle is very carefull to prevent the ſlander of the Croſſe. It is not to bee denyed, but that Gods children are ſinners, but yet they are not notorious ſinners; or if they be in ſome particular kind, if thou know it, then certainly thou maiſt be bold to ſuſpect that ſuch judgements were for ſuch ſinnes; but if thou know not their ſinne, pronounce not of their eſtate; this ſuppoſing, though it bee thought, is ſinne, *Luk.* 13. 2,3. *&c.*

Secondly, this ſerves for reproofe of thoſe that are within; of nice and daintie profeſſors: they will heare the Word, and pray, and beleeve, and doe many good things, and delight in the ſervice of God: but when they muſt come to endure, as Chriſtians, many and heavie temptations and tryalls, they are at a ſtand, this is harſh and hard to them, they cannot endure it, ſome of them are ready to fall away, others grudge and murmure at their hard portion. But, *ſhall we thinke to receive good at Gods hand, and not evill?* It was the words of a wiſe man in his ſore affliction, to a wicked woman that never knew what affliction meant; and ſhall any of us thinke to receive the comforts, and ſweete of Chriſtianity, and not endure the croſſes and ſower of it? The hard-hearted Jewes would have beleeved in Chriſt, if they could have ſeparated him from the Croſſe, *Come downe from the Croſſe* (ſay they) *and we will beleeve in thee:* But thou that art a profeſſed Chriſtian muſt learne to embrace Chriſt with the Croſſe; thou muſt as willingly embrace all afflictions that accompany a Chriſti-

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an life, as Christ himself, the Author of thy salvation: But here some will plead their priviledges, that they are exempted from this hard portion, for they are as loath to come under affliction, as the child is to come under the rod; First, say they, God loves us, therefore hee will not afflict us. I say hee loves thee, and therefore he will afflict thee, *Rev.* 3.19. *As many as I love* (saith God) *I rebuke and chasten.* Againe, they say, God is our *Father*, and we are his *children*, therefore he will not correct us: Nay, therefore he will correct us, *Heb.* 12.6. *Whom the Lord loveth hee chasteneth, and scourgeth every Sonne that he receiveth.* Againe, say they, Christ hath suffered all for us, and therefore we must not suffer any such things: Nay, therefore we must suffer, *Mat.* 16.24. *If any man will follow Christ, he must take up his Crosse and follow him*; and unlesse we do thus, we cannot be *Christs disciples*, *John* 15. 20. It is true, that these are sweet and heavenly priviledges, and such as exempt us from the evill of all afflictions, but not from any one kinde of them.

The Second Use is for Exhortation, and first, to teach every man to make account of afflictions, and to looke for them continually: Make account as duely of thy portion in the Cup of afflictions, as of any part of thy daily bread which thou liveſt upon; when wee are in health and prosperity, let us looke for sickneſſe and adversity: But will some say, What, shall I looke for these before-hand? this is to vexe and trouble our selves without need: for if the distresses we looke for doe not come, then we trouble our selves in vaine; if they doe come, then they bring harme and trouble enough with them. Why should we sorrow before-hand? I answer, yet wee must looke for them before-hand: for if wee doe so, then if they doe not come (as happely thy godly feare hath prevented them,) wee have cause to blesse God for it: if they do come, then if wee have made account of them before, the smart of them will bee much easier unto us: temptations, and troubles, and losses, when they come unawares, they do commonly lye very hard and heavy upon us; but when we have made account of them before-hand, they are much lighter to us. I will not deny but that we must use all possible meanes to avoid afflictions, wee *Use* 2.

must pray against them, and prevent them what we can, as our Saviour prayed, *If it bee possible, let this cup passe from mee, Luke* 22. yet wee must make account of them before-hand. These times wee live in are such as call upon us looke for afflictions, they are the last dayes of the world, and they are the worst and most dangerous times; present troubles and miseries, and imminent dangers and feares, there were never more; the Lord is abroad in judgement, and carries his cup in his hand; the *Germans* drinke of it first, the *French* soone after, the *Polonians* soone after them; and have not the *English* just cause to feare, that we shall pledge them, and that ere long, wee know not how soone? Secondly, against this teacheth us not onely to account of afflictions before-hand, but also to prepare for them, and to furnish our selves accordingly: there is much good to bee had by them, and therefore wee are to prepare for them; and therefore doth God warne us of dangers before-hand, that wee might bee armed to beare them when they doe come. And that wee may prepare for them we must labour for these things: First, we must labour to get a resolution in us to beare them, and to stand it out to the death; wee must resolve with the Apostle, *Act.* 21. 13. not onely to suffer, but to dye with Christ. Secondly, we must season our hearts with the comforts of Gods promises before-hand, to countervaile our afflictions when they come; as that he will never faile us nor forsake us, that he loves us, and that the issue shall be good. Thirdly, esteeme basely and vilely of thy selfe, deny thy selfe, and so take up thy Crosse and follow Christ, *Matth.* 16. 24. If wee bee choise and leaning to our selves we will never indure the Crosse: compare *Matth.* 16. 20. with *Phil.* 2. 7. And fourthly, wee must labour to bee well acquainted with the death of Christ; this is armour of proofe against all afflictions, to know *Iesus Christ* and him crucified, by sensible experience in our selves; If I finde the life of Gods Spirit in me, applying the death of Christ to me, and thereby subduing and crucifying my sinnes; if wee can finde this, wee shall be well armed against all afflictions. Wee come here to receive the Lords Supper in remembrance of Christs death, then let us desire to be made conformable to his death.

Things to bee laboured for that we beare afflictions.

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death, and then afflictions will be ſweete unto us. Againe, let us labour for the aſſurance of Gods love and favour, for that is it that makes the Apoſtle thus boldly to beare up himſelfe againſt all afflictions. 5.

The laſt Uſe teacheth us Pacification: even in our greateſt diſtreſſes, let us ſit downe and ſay; this is my portion, and therefore will I beare it. Many are ready to complaine and cry out, and to ſay when they are afflicted, eſpecially when Gods hand lies heavie upon them; Oh, my affliction is great and ſtrange, my caſe is not like unto other mens; no man is ſo hardly handled as I am, as the Church, *Lam.* 1. 12. but this is the frowardneſſe of our corrupt hearts. Whatſoever it is, it is thy portion, and therefore be pacified and contented; It is no otherwiſe with thee than it is with all Gods children; every one hath his portion of them, 1 *Pet.* 4. 12. *It is no ſtrange thing*, 1 *Pet.* 5. 9. It is the ſame afflictions that are accompliſhed in our Brethren, 1 *Cor.* 10. 13. *No temptation doth befall us, but ſuch as appertaine to man*; and therefore let us bee content and pacifie our ſelves; looke not ſo much on thy afflictions, but look up to God. It is his Ordinance that every one of us ſhould beare his portion of affliction; whatſoever thou doſt endure, it is but thy portion, thy draught: *Shall I not drinke of the cup which my Father gives mee to drinke of?* ſaith our Saviour, *Iohn* 18. 11. This is it our Saviour comforts himſelfe and his Diſciples withall; and let this comfort thee: It is thy Fathers Cup, and therefore thou muſt drinke of it. And ſecondly, let us looke upon others of Gods children; ſome of them are equall with thee in afflictions, others come ſhort, but many goe beyond thee, and thy afflictions are but little to ſome of theirs, and thoſe that are at more eaſe now, may bee in great diſtreſſes hereafter; and wilt not thou be content to beare that which all Gods children beare, and muſt beare more or leſſe, firſt or laſt? All of us have ſinned, Chriſt onely excepted; but none are exempted from the rod, not Chriſt himſelfe; And is it not a ſweete thing for thee to be ranged with Chriſt, and with thy brethren the children of God? Is it not a comfort to thee to dye with thy Captaine Chriſt, and with thy fellow-Souldiers the children of God, *Uſe* 3.

David, *Job*, *Paul*, and others? therefore when thou saist thy case is worse than any others, thou speakest thou knowest not what; thou knowest what thy selfe feelest, but not what another man feeles; thine are greater happely than thy brothers to day; happely to morrow his will bee greater than thine; a little affliction may be greater to him, than a greater to thee; hee that hath least, hath as much for his strength as thou hast for thine. Thou must suffer afflictions, therefore take up thine owne Crosse, suffer thine owne afflictions, beare thine owne burthen, that is thy portion thou art appointed and called unto. *The Lord hath appointed them to us*, 1 *Thes.* 3. and therefore we must willingly beare them, in obedience to Gods ordinance, in our fellowship with Christ, and all the rest of Gods children, and then God that hath brought us into the tryals, will surely bring us through them all with comfort, safetie, and deliverance, even unto a Crowne of life, *James* 1. 12. *Blessed is the man that endureth temptations, for when hee is tryed, hee shall receive the Crowne of life:* But see thou bee the childe of God, for afflictions are common to all, but the comfort and benefit of them is proper to beleevers only. Dost thou suffer as a Christian? then rejoyce in it, for then blessed and happy are wee, 1 *Pet.* 4. 13. to the 16. Verse; if we suffer for Christs sake, for righteousnesse sake, for a godly life, for obedience to God in crucifying the flesh, then blessed are we, if we thus indure temptations; for after we are thus tryed, we shall receive this Crowne of life.

THE EIGHTH SERMON.

Rom. 8. 38, 39. THE seventh and last head that we reduced this Scripture unto, was the comfort and support that the Apostle hath in the love of God through Jesus Christ, against all feares and terrours whatsoever. Wherein I observed two things: First, the dangers of Gods children: Secondly, the comfort whereby they are sustained in them. Of both these I propounded to speake first in generall, and then in particular. I began with the dangers in generall, and shewed; That the dangers which Gods

Gods children are ſubject unto, are not onely ſuch as they are ſubject to with the reſt of the world, but alſo ſuch as they alone are ſubject unto; as perſecution for Chriſts ſake, &c. Now in the next place we are to ſpeak in generall of the comfort which Gods children are ſupported withall againſt all dangers; and that is, the true and holy aſſurance which they have of the love of God to them in Chriſt Jeſus. Now this comfort the Apoſtle doth extend and ſtretch out here, upon a double ſtraine; Firſt, by way of ſuppoſition; Secondly, by way of inſultation and triumph. Firſt, by way of ſuppoſition, for ſo his ſpeech is to be taken: as if he ſhould ſay, Suppoſe, or put the caſe, that *death, or life, or Angels, &c.* ſhould ſet themſelves againſt us to overthrow us, yet in the ſtrength of my aſſurance which I have of the love of God in Chriſt Jeſus, I am comforted and ſupported againſt them all. Secondly, the Apoſtle ſpeakes by way of inſultation or triumph: for, that the Apoſtle ſo intends it, appeares partly by his manner of ſpeech in the 35. Verſe, *Who ſhall ſeparate us*; as if hee ſpake theſe things ſlighting them, and inſulting over them; and more plainly in the 37. Verſe, *In all theſe things we are more than conquerours, &c.* and thence he inferres his proteſtation, *For I am ſure that neither death nor life, &c.* ſo that hee ſpeakes theſe words as a Conquerour, by way of triumph: ſo that this comfort which he hath in this aſſurance, is not a weake comfort, but a marveilous ſtrong comfort, ſuch a comfort, that in the ſtrength thereof he may and doth inſult and triumph over all dangers whatſoever. Theſe circumſtances conſidered, the Doctrine ariſeth naturally thus; namely,

Let us propound to our ſelves what dangers ſoever may befall us, yet notwithſtanding the true and holy aſſurance that we have of the love of God towards us in Chriſt Jeſus, ſhall be able to comfort and ſupport our hearts againſt them all, even to a holy inſultation and triumph over them. There are two queſtions to be conſidered of in the practice of the Apoſtle, & ſo in this Doctrine. The firſt queſtion is, Whether it be lawfull or fit for Gods children to propound feares and dangers to themſelves in their own meditations? Secondly, how it can ſtand with diſtreſſed beleevers, that they ſhould triumph and *Doctrine.*

and insult over their afflictions? For the first question, some will say, Have we not sensible feares and dangers enough upon us daily, even as much as we can stand under; and shall wee increase our burthen, and propound more and greater feares and dangers to our selves? I answer, Yes, they may doe it, and they ought to doe it, and it is no increasing, but a lightning of our burthen. If a man have a grim and stern adversary to fight withall, is it not wisedome for that man first to take a view of that adversary, and to looke him in the face, to see how hee can brooke him, before he undertake to fight with him? Oh, beloved, Gods children have many grim and sterne enemies to fight withall. Persecution is a grim and sterne adversary, and all that will live godly in Christ Jesus, must suffer persecution. Temptation is a grim and sterne enemy, and Gods children must be tried with hideous and fearfull temptations. Death is a grim and sterne enemy, and wee must passe through the terrors and sorrows and barres of death to the joyes of life. Hell is a grim and sterne enemy, and we must make account to touch at the gates of hell, when we saile to heaven. The Divel is a grim and sterne adversary, and Gods children must fight with Divels. If we will be the good Souldiers of Jesus Christ, wee must wrastle and fight, not with flesh and bloud onely, but against principalities and powers, even against the Divell himselfe. And therefore having so many, and so grim and stern enemies that we must fight against, have wee not just cause then to propound such things to our selves in our meditations, to see how we can brook them, & to hearten our selves against the fear & evill of them? yet herein we must observe 2 cautions. We must not propound to our selves vain & frivolous matters, without reason or ground (that were to fight with our own shadow) but serious thoughts and grounded meditations of true dangers, such as may or will befall us, more or lesse, first or last: Secondly, we must not propound to our selves any thoughts of sinne; for sinne is a defiler, and the least thought or apprehension of sinne will infect us: Sathan is so strong and subtle, wee are so weake and simple, that if ever hee get us into any contemplation of sinne, as it is sinne, though it bee not with any intent to commit it, nay, though it bee with a contrary intent,

intent, even to hate it, and prevent it, yet usually hee will infect us with it before wee bee aware, so that it will leave a staine behinde: therefore take heede of any speculations or propositions of future sinnes; for that is not the way to escape them, but rather to bee entangled with them, specially meditate not on the materials of sinne, for that is exceeding dangerous; wee may consider how hatefull it is to God, and how hurtfull to our owne soules, but we must not meddle with the materials of sinne. The second question is, How it can stand with the disposition of the distressed Beleevers, that they should insult and triumph over their afflictions? Alas (may some say) Gods children are humbled, and mourne, and sigh, and groane under the burthen, and yet doe they insult and rejoyce over them? Yes they doe, their mourning and insultation may stand well together; they mourne for their present paine and griefe, but they insult over them in the assurance of victory, and of the good they shall have by them. They mourne for their sinnes that brought their afflictions on them; but they rejoyce because they know that by Gods hand these afflictions shall bee made a meanes to cure those very sinnes that have procured them. They mourne for the perishing of the outward man by them, but they insult that thereby the inward man is renewed daily: In a word, they mourne in themselves, but they rejoyce in God: Carnall insultation doth not befit Gods children; this is an holy insultation and it becomes them well. They insult not, first in respect of their owne strength (such rejoycing is not good) but meerely and onely in the strength of God; and secondly, not so much for their owne good and safety, but much more for the honour and glory that God shall have by their afflictions, and by their deliverance; and this is a holy and good insultation: and this is the godly and Christian insultation of strong Beleevers against all dangers; for that is the reach of the Text: strong Beleevers may doe it; weake Beleevers may doe so too, but not with that sense as the other may: Christ Jesus was so weake that hee was not able to beare his Crosse, yet when hee was nailed on that Crosse, hee did then openly triumph over all his enemies.

Now come wee to the proofe of the obſervation thus cleared: And firſt wee will prove it in the ſtate of the faithfull: Secondly, you ſhall ſee it in the practice of the faithfull: And thirdly, you ſhall ſee it in the warrant that Gods children have for it. Firſt, ſee it proved from the ſtate of the faithfull, *Pſal.* 112. 7, 8. *Hee will not bee afraid of evill tidings*; and why? *for his heart is fixed, and beleeveth in the Lord*: And for the more certainety, hee doubles upon it in the 8. verſe, *His heart is ſtabliſhed, therefore he will not feare, &c.* Who is it that the Prophet ſpeakes of here? Of a true Beleever, that is, of him that beleeves in the Lord, and reſts himſelfe ſecurely upon the Lord for protection: And what is the effect that his faith ſhall worke in him? ſtrong aſſurance and comfort, it confirmeth & fixeth his heart: And what then? *He ſhall not be afraid of evill tidings*: Againe in the 8. verſe, *His heart is eſtabliſhed*; How farre? even to the ſeeing of his deſire upon his enemies, to the ſubduing and triumphing over, and the ſetting of his feet on the neckes of them. See it alſo in the practice of the faithfull, how they propound and hearten themſelves againſt all dangers that may befall them: It is the practice of all the faithfull as well as of *Paul*, and ſome other. It was the practice of the whole Church, *Pſal.* 46. 1, 2, 3. *God is our hope and ſtrength, and helpe in troubles, ready to be found.* Firſt, the Church there layes downe this holy aſſurance for the ground of their comfort, and this is a ſure ground, that *God is our hope and helpe in troubles, &c.* and then ſecondly, they propound to themſelves dangers that may befall them, and ſtrange and fearefull ones too; *The moving of the Earth, the falling of the Mountaines into the midſt of the Sea, the raging of the Waters*, in the 2. and 3. verſes; ſuch dangers as did not come to paſſe in their times: But if they did, what then? Why then laſtly, they gather to themſelves out of this aſſurance matter of conſolation againſt all theſe dangers, *verſe* 2. as who ſhould ſay, Let them roare when they will, wee will not feare them, becauſe *the Lord is our hope, and ſtrength and helpe in troubles, ready to bee found.* So *Pſal.* 27. 1, 2, 3. it was *Davids* practice in his particular; the matter of the ſpeech is this,

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The Lord is Davids light, & his ſalvation, & the ſtrength of his life: This he beleeves & is well aſſured of, and therefore he feares nothing. And this he inlargeth, propounding to himſelfe in the 3. verſe, a matter of greater feare: What if a whole hoaſt were pitched againſt him? what though warre bee raiſed againſt him? yet he would not bee afraid, he would never bee put to ſuch a feare, as to unſettle his aſſurance in God: Alas, what is *David* alone to a whole hoaſt of men? Nothing in himſelfe, but in his confidence and aſſurance that hee hath in God, they are nothing to him, they ſhall never be able to deſtroy him: And if you marke the manner of his ſpeech, he delivers it by way of inſultation too; *The Lord is my light, whom ſhould I feare?* as ſetting his adverſaries at nought, and his heart triumphing in God againſt them all. And that no man ſhould thinke this was a matter peculiar to *David* by prerogative, he makes it the caſe of every true beleever, and calls upon them for the ſame practice in the 14. verſe, *Hope in the Lord, and be ſtrong, and hee ſhall comfort thine heart, &c.* As if he ſhould ſay, It is not my caſe alone, but yours too; get you a ſure faith in God, and ſound aſſurance as I have, and thereby you ſhall bee comforted againſt all dangers, as I am. Thirdly, behold this in the warrant that Gods children have for it; they have good warrant for it, even from God himſelfe, *Iſa* 41. 10. *Feare not thou, for I am with thee; be not afraid, for I am thy God, I will ſtrengthen thee, and helpe thee, &c.* And in the 12. verſe, *All their enemies ſhall be as nothing, and the men that warre againſt them as a thing of nought.* The drift of the Prophets ſpeech is this; The Lord would have his children to take heart to themſelves, and to be fearleſſe of dangers; What muſt they doe then? Why, let them get ſound aſſurance in God, and in his power, helpe, and love, and then all their oppoſites ſhall be as a thing of nought, they may ſcorne them. And ſo *Iſa.* 43. 1. 2. *Thus ſaith the Lord that created thee (O Iacob) and he that formed thee (Oh Iſrael) I have redeemed thee, and have called thee by thy name, thou art mine. When thou paſſeſt through the waters, I will bee with thee, and through the flouds, that they doe not overflow thee; when thou walkeſt through the*

fire thou ſhalt not be burnt, &c. It may be they ſhall never fall into theſe dangers, but it is ſpoken by way of ſuppoſition, as if God ſhould ſay, If thou ſhouldeſt fall into theſe or any other dangers, yet in the aſſurance that God ſaith unto us, *Thou art mine*, we ſhall ſafely and triumphantly paſſe through the fire, & through the water, & through all dangers that ever can be imagined, and ſo, that we ſhall receive no dammage by them in regard of our ſpirituall eſtate; and we ſhall have comfort in them in regard of our outward eſtate: And ſo *Pſal.91.* from the firſt to the laſt verſe, *Who ſo dwels in the ſecret of the moſt high, ſhall abide in the ſhadow of the Almighty, &c.* One would thinke at the firſt ſight, that this were a repetition of one and the ſame thing; for, what is it to dwell in the ſecret of the moſt high, but to abide in the ſhadow of the Almighty? It ſeemes to be the ſame, but it is not ſo: The former part of the verſe ſhewes the aſſurance that Gods children have in the love of God, *they dwell or repoſe themſelves in God*; the latter part ſhewes their ſafety and ſecurity that by this aſſurance they attaine unto, *they abide in the ſhadow of the Almighty*, that is, they are ſafe ſheltred under the ſhadow of the Almighty. And theſe two the Prophet enlargeth in the reſt of the Pſalme: their aſſurance in the 2. verſe, *I will ſay unto the Lord (Oh my hope and my fortreſſe) he is my God, in him will I truſt.* Here is the repoſe of the children of God; but what is their ſafety? It followes in the reſt of the Pſalme, ſafetie againſt ordinary dangers, *The noyſome peſtilence, the flying arrowes, &c.* in the 3, 5, and 6. verſes. Againſt ſuppoſed dangers, verſe 7. *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come neere thee.* And againſt likely dangers in the verſes following. And in the 13. verſe, he ſtretcheth out the ſafetie of Gods children even to inſultation, *Thou ſhalt walke upon the Lion and the Aſpe, the young Lion and the Dragon ſhalt thou tread under feet.* Seeing then that this Doctrine agrees ſo fitly with the ſtate, practice, and warrant of the faithfull, then it muſt needs bee an undoubted truth, that, let us propound to our ſelves whatſoever dangers may befall us, yet our holy and true aſſurance of Gods love to us in Chriſt Jeſus, is able to comfort and ſup-

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port our hearts againſt them all, even to an holy inſultation and triumphing over them.

The Reaſons how it comes to paſſe that this true and holy aſſurance of the love of God in Chriſt Jeſus, doth ſo fortifie the hearts of Gods children againſt all dangers, I ſay the reaſons thereof are many. Firſt, this holy aſſurance tels us, that God is on our ſide, and then what, or who can be againſt us? It is our Apoſtles owne reaſon, *Rom.* 8. 31. *If God be on our ſide, who can be againſt us?* that is, to doe us harme. God doth not turne out his children ſingle to the battell to ſhift for themſelves, but he goes forth with us himſelfe, and helpes us, and comforts us, and ſtrengthens us, and incourageth us, and teacheth us, and maketh us to fight, and fights himſelfe for us, and gets the victory for us: and this our faith aſſures us of, and this comforts the hearts of Gods children, and makes them confident againſt all dangers. In 2. *Kings* 6. 15, 16, 17. when the Prophet *Eliſha* his ſervant ſaw the great hoaſt that compaſſed the Citie, hee was much terrified, and cries out, *Alas Maſter, how ſhall we doe?* The Prophet anſwers him, *Feare not, they that be with us are more than they that be with them.* This is like our caſe, when Gods children looke about them, and ſee a whole hoaſt of afflictions, dangers, perſecutions, and temptations compaſſe them about on every ſide, they cry out in their weakneſſe, Alas, what ſhall we doe? Our Faith, that anſwers, Feare not, there bee more with us than there is againſt us. Is not God more than all the world? God is with us, and this aſſures and comforts our hearts. How ſweetly doth *David* caſt himſelfe upon God in his greateſt dangers? *Pſal.* 23. 4. *Though I walke through the valley of the ſhadow of death, I will feare none evill:* why? *For thou art with mee, thy Rod and thy Staffe they comfort me.* God is not onely with him, but hee is with him to comfort him, and therefore he will not feare. *Reaſon* 1.

Secondly, this holy aſſurance tels us, that God loves us in Chriſt, and what ſhall hurt Chriſts darlings? Thoſe whom God loves, are as tender to him as *the Apple of his eye, Zach.* 2. 8. Now we know that the Apple of a mans eye is moſt tender to him, he will ſee that that take no harme; and ſo are *Reaſon* 2.

they to God; And therefore whatſoever goeth to wrack, they ſhall have no harme: the bare perſwaſion of Gods love to us, is comfort enough to eſtabliſh us in any trouble; but faith doth not onely perſwade us that God loves us, but perſwades us further, that becauſe hee loves us, therefore hee will keepe us and ſave us. And this fils our hearts with comfort and confidence in all dangers; for can God love us, and yet give us over as a prey unto his and our enemies? No, it is not poſſible.

aſon 3. Thirdly, our holy aſſurance tels and warrants us, that our ſinnes are forgiven us, and therefore all ſhall be well with us: If ever any thing doe us a miſchiefe, it is our ſins will doe it, all the evils in the world cannot hurt us, except our ſinnes hurt us. *Nothing can ſeparate us from the love of God in Chriſt*; yea, but *our ſinnes ſeparate betwixt us and our God, Iſai. 59. 2.* but the beleeving heart hath aſſurance, that all his ſinnes are freely and fully forgiven him by the mercies of God in Jeſus Chriſt, and ſo our faith concludes, that therefore they cannot ſeparate us, and ſo that nothing can ſeparate us from God. I ſay not, but that though our ſinnes be forgiven us, yet ſtill we are liable to dangers and troubles of all ſorts, to grieve us, torment us, & to take us away; but this I ſay, that no affliction can hurt us, as ſinne can hurt us, that is, to condemnation, they cannot put us out of the favour of God, they ſhall never be able to ſeparate us from the ſtate of grace here, nor glory hereafter; and this is fulneſſe of comfort to the ſpirituall man, that can well reliſh it; wee have no further priviledge (from the warrant of the word) by the Charter of our freedome in Chriſt, but this, that our afflictions ſhall never hurt us, in regard of our ſpirituall eſtate: they ſhall never impeach our ſpirituall ſafetie, ſo long as our ſinnes are forgiven; for our ſinnes are the poyſon and venome of our afflictions. When God ſhoots the arrowes of his judgements againſt us dipt in the venome of our ſinnes, they are deadly arrowes, they will poyſon us, to our everlaſting deſtruction. But when they are dipt in the death and blood of Jeſus Chriſt, whereby our ſinnes are forgiven and taken away, then though his arrowes doe wound us, it is a good wound, a comfortable wound, and ſuch

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as he will heale himſelfe with his owne hand; ſo that they cannot hurt us, but comfort us: And if we be taken away by ſuch an arrow, God takes us to himſelfe, and that is beſt of all.

Fourthly, our faith tels us, *That all things ſhall worke together for our good, Rom.* 8.28. How ſhall I know this but by faith? A true beleever ſees his enemies, prophane, wicked, and carnall men, buſie to doe him hurt, deviſing, and plotting how to worke ſome miſchiefe againſt him; he ſits downe and ſmiles at the folly of the wicked, and ſaith, Alas poore men, little doe they thinke that they take all this paines to effect my greateſt good, to doe mee good by this affliction: our dangers are ſo great, and our afflictions are ſo bitter, that wee thinke it impoſſible that ever any good ſhould come out of ſo great evils: but our faith ſtands up and layes the power of God, & the promiſe of God together, and ſaith, God is able to help me, for he hath power enough; and he is willing to help me, for ſo hee hath promiſed, and therefore he will in the end turne all my afflictions to my good; and ſo we reſt ſecure whatſoever comes. *Reaſon* 4.

Laſtly, *we put on this ſpirituall armour by faith Ep.* 6.10. to the 17. We have all the parts of this ſpirituall armour, and that makes him that is ſpiritually minded to be conſecrated wholly to the ſervice of God; and having on this armour, nothing can hurt us. *Reaſon* 5.

The Uſes are theſe; firſt, this ſhewes the reaſon why the righteous are ſo bold & ſo confident in all their projects and courſes, as *Salomon* ſpeakes, *Prov.* 28.1. *The righteous is bold as a Lyon*: The reaſon is in the Doctrine, his faith aſſures his heart that hee belongs to God, and perſwades him of Gods love, favour, protection, and ſalvation; And that is the reaſon that the Prophet, *Iſaiah* 28.16. ſaith, *He that beleeves makes not haſte*, hee that hath ſound aſſurance of Gods love in Chriſt, makes not haſte, is not diſquieted, or diſtempered, nor carried out of his Spirit, by any evill or danger whatſoever; but reſts upon the might and power of God, and never flyes out for the matter, but abides it with much boldneſſe, and keepes himſelfe within his Spirits, and reſts ſoundly and ſweetely on God for his deliverance. It is admi- *Uſe* 1.

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rable to consider, what wonderfull courage, constancy and comfort Gods children stand out withall in great afflictions and distresses, and meerely upon this assurance; How boldly have they bearded those tyrants that have insulted over them? how have they runne to the fire, embraced the crosse, despised the shame, scorned all pain that hath beene inflicted on them, lost all, and meerely upon the strength of this assurance? *Heb.* 11.35. the Apostle saith, that *they would not accept deliverance, because they were sure to obtaine a better resurrection:* In *Dan.* 3.16,17. the three children were questioned before the *King*, he tels them if they would not fall down and worship the Image that he had set up, they should bee cast into *the hot fiery furnace.* What doe they answer? They were poore captives, yet see how they bearded the Tyrant: *Oh King, wee are not carefull to answer thee in this matter*; see how they sleight him; *our God is able to deliver us, and he will deliver us, doe thou what thou canst: If not* (marke how bold they are) *yet be it knowne to thee oh King, that wee will not worship thy god, &c.* What is the ground of their resolution and courage? It is this, *That God whom they serve, is able to deliver them, and he will deliver them.* And so *Luther*, when he was sent for by his enemies, was disswaded not to goe; yes, saith he, if there were so many Divels there as there are tyles upon their houses, yet I would not feare them; grounding himselfe upon the assurance of Gods protection. There is no true courage to be found, but in true Beleevers; there may be counterfeit and carnall courage in hypocrites: neither is there any true courage in Beleevers, but as they are made partakers, in some measure of this holy assurance of the love of God to them in Christ: this will appeare when it comes to the triall, for then the boisterous hypocrite will faile when the feeble true Beleever will stand fast.

Use 2. And secondly, this shewes the Reason why the wicked are so fearefull, that *they flye when none pursues them, Prov.* 28.1. and that they call for the mountaines to fall upon them, to hide them from the presence of God, *Rev.* 6.16,17. Why? the Reason is because their hearts are destitute of this holy assurance

assurance, and therefore they wanting this comfortable perswasion and assurance of the love of God to warme their hearts, therefore they are so cold at the heart, and therefore they are ready to runne into rockes and holes to hide themselves; Some wicked men before trouble comes, set a good face on it, and thinke highly of themselves, and say they have as good a faith in God as any of them all; but when it comes, and that they see they cannot put it off by sports and starting holes, as they did before, then their hearts faile them, and then they grow to fearefull and desperate outrages. Oh Beloved, a man that truely feares God, needs feare nothing else; Every true beleever hath this true feare of God, and that makes him feareless of any thing else: an unbeleever hath none of this feare of God, and therefore hee hath just cause to feare all things else: And it is the just judgement of God, to give them over to these base and slavish feares of all things else, because they regard not the true feare of God. It is true that the strongest beleever hath his feares, but they are naturall, and are subdued by the Spirit of God, and the power of faith in him; But the wicked are never endued with the Spirit of God to worke faith in their hearts, and therefore they are slaves to the most slavish feares.

Use 3. The third Use teacheth us what wrong men doe to themselves in that they doe not labour for this holy assurance: They deprive themselves of the greatest comfort that they can possibly have in life or in death. This therefore is for reproofe of many Professors, that will pretend to have faith, but they care not for this assurance of faith; if God give it, well and good, if not, they will not labour for it; they thinke they have faith enough to save their owne soules. There are divers causes of this sinne, that men will not labour for this assurance of faith; *Seven causes why men labour not for assurance.* First, some account it altogether needlesse, and therefore they looke not after it: Will not ordinary assurance, say they, serve the turne? Is it needlesse? This is strange; Can any man be too sure of his owne salvation? Can wee bee more sure than needes of eternall life? It cannot bee. Usually such persons as these, either living or dying finde the

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want of it, and rue it, to their great discomfort. I have seene the wofull experience of that which I speake, and I have observed the righteous judgement of God upon them: Time will come when wee shall have more need of it than wee are aware.

2. Secondly, others pretend modesty; they say, they dare not be so bold, as to determine resolutely upon their salvation: It is Gods secret, and they may not search into it. I answer, It is a secret indeed, but yet such a secret, as God reveales ordinarily to the humble, and to his familiars: *God will say to his soule, I am thy salvation*; and therefore this is a simple, and a sinfull modestie, not to be so bold as to seeke and accept that that God offers us, and bids us seeke, and take, and which, if we seeke, we are sure to finde; and therefore this is a cursed modesty, to say, What, shall I bee so bold as to search into this? This is somewhat like the unprofitable servant, that hid his talent, and said he was afraid to use it, *Matth.* 25. 24, 25. But see what followes; this wicked and slothfull servant must bee *cast into utter darknesse, where shall bee weeping and gnashing of teeth, verse* 26. to 30.

3. Thirdly, others are lazie, and lumpish, and sluggish, and love their owne ease, and therefore they will not quicken themselves to get this assurance: What, dost thou love thine owne outward ease, more than the greatest inward comfort of thy soule? A grievous sinne that a mans owne ease should keepe him from heaven; Heaven was never made for any such sluggards to be received into it; And therefore if thou doest not quicken up thy selfe, and doe thy best endeavour to looke, and to labour for this assurance, thou shalt be cast into Hell. We see (as before) what became of that slothfull servant that would not imploy his Talent, *Matth.* 25. 26, 30. *Cast ye that unprofitable servant into utter darknesse, &c.*

4. Fourthly, others pretend that they have no time, at least not time enough to get it; It is a long time in getting, say they, and you will not deny, but that ordinarily it is gotten by long practice; God sometimes gives it extraordinarily at an instant, but ordinarily it is a long time in getting, and wee have no time to labour for it. I would aske them that thus pretend

tend want of time, why God did give them all their time? Did he not doe it of purpose, that thou mightst learne to know him, and to beleeve in him, and to obey him, and to get assurance of his love and favour in Christ? and hast thou time for all things else, and not for this? Hast thou time to eate and to drinke, and to doe other worldly businesses, yea, to learne religion too, so farre as thou doest affect it; and yet hast thou no time to acquaint thy selfe with the promises of God, that thou mayest get this assurance? This thou doest not affect nor desire, and therefore thou hast no time to get it; if thou hadst a desire to get it, and if thou didst know the comfort of it, thou wouldst serve thy selfe upon all times and seasons, both Sabbath day and weeke dayes, and upon all exercises, not onely spirituall, but even every businesse thou takest in hand, to helpe thee forward to get this assurance of salvation.

Fifthly, others say, it is impossible, or at least very difficult to be gotten, they will not trouble themselves about it. I answer, It is not impossible to be had, *Job*, and *David*, and *Paul* and others had it: if it bee impossible with men, yet it is not impossible with God; and it is the worke of God, and not of man. I grant it is hard and difficult to bee got, but so are all spirituall and heavenly things; never thinke to come to heaven but through many difficulties. Oh poore soule! if thou didst know the admirable comfort and sweetnesse that this assurance will bring unto thy soule both here and for ever, thou wouldest endure and passe by all difficulties to attaine it. 5.

Sixthly, others they cherish and favour in themselves some knowne sinne; and if they doe, let them take this for a rule, they shall never get this assurance: the least knowne sinne cherished and favoured in a man, and assurance of salvation, can never stand together, no more than fire and water; and therefore either leave thy sinne, or else thou must leave the assurance of thy salvation. This many have proved true by experience, and therefore they, like the *Gadarens*, had rather leave Christ, than lose their swine; so these had rather desperately lose the assurance of their salvation, than leave their filthy sinnes; and so they preferre their swinish sinne before 6.

the ſweeteſt comfort of the ſoule : A fearfull practice.

7. Seventhly, others compare their faith with the faith of the ordinary ſort of Profeſſors : They ſay, they ſee not ſuch ſtrong aſſurance in them, and therefore they liſt not to bee ſingular; they will ſtay in that they have. But firſt tell me, how doeſt thou know that others have not ſuch a ſtrong aſſurance : they may have it for ought thou knoweſt, and therefore to thee this is a falſe ground. But ſecondly, ſay they have it not, ſay that the world be deſtitute of it; this is no excuſe to thee, ſeeing God will have thee to have it; thou muſt not live by mens examples, but by Gods lawes. Thirdly, if thou wilt needs follow the example of men in this, follow the example not of the worſt, but of the beſt, as *Abraham, Job, David, Paul, &c.* follow theſe, for theſe hath God of purpoſe propounded, and ſet downe in Scripture as paternes for us to imitate, even in this grace of aſſurance. And know, that ſeeing all the ancient Fathers had it, and it was their greateſt grace, therefore it is a ſhame for us that have it not in ſome meaſure. All theſe and ſuch like, are but gulls and deluſions of Sathan, to deprive men of their greateſt comfort in life and death, and of the ſtrongeſt prop of the kingdome of grace. Let us therefore examine our ſelves, and ſee whether every one of us bee not guiltie of all or ſome of theſe; and if we bee, no marvell then if we have ſo little aſſurance.

Vſe 4. Motives to move us to look that our aſſurance be true and ſound.

Laſtly, ſeeing this aſſurance is of ſuch excellent uſe, then let us labour to ſee that the aſſurance we have bee true and ſound. And to preſſe us hereunto, conſider theſe things : Firſt, that thy aſſurance muſt beare a great burthen; it muſt beare all thy afflictions in life and in death, therefore ſee it bee true and ſound. If the principals of a houſe bee not ſound timber, the houſe muſt fall. Thou art ſure to bee ſifted and tried to the uttermoſt, either living or dying, therefore ſee that thy aſſurance, that muſt beare theſe trials, bee ſound and good. A man that hath good evidences for his land, dare bide triall of his Title againſt all enemies; but if they be counterfeit, hee dare not bide the triall. And ſo, if our aſſurance bee ſound and good, wee dare bide the triall of all afflictions; if not, wee will never ſtand to the triall.

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Secondly,

Secondly, conſider Sathans policy ; when he cannot draw us away from ſeeking ſound aſſurance, then he will put a tricke upon us, and he will labour to make us beleeve wee have it, when indeed wee have it not : And therefore let us ſee that it be true and ſound, and let us take heed wee miſtake not the Divels aſſurance for Gods ; a ſhamefull miſtake. Yea, but how ſhall I know that my aſſurance is ſound and true, or no ? I anſwer, thou ſhalt diſcerne it clearely by theſe foure obſervations: Firſt, by the cauſe of our aſſurance : Secondly, by the Riſe of it : Thirdly, by the nature of it : and fourthly, by the fruit of it. 2.

Foure wayes how a man may know whether his aſſurance be true and ſound.

Firſt, by the cauſe of our aſſurance, how it was wrought in thee ; Was it wrought by the Word and by the Spirit ? Hath God made thee well acquainted with his promiſes revealed in his Word, that he will never faile thee, nor forſake thee? Doeſt thou finde the Spirit of God to incline thine heart to remember them, and to beleeve them, to reſt upon them, and to apply them to thine owne heart as the undoubted truth of God ; and that heaven and earth ſhall faile, but not one tittle of them ſhall fail? Doeſt thou find that thou haſt thy part in them, and that they do belong to thee, being in Chriſt, as well as to any other beleever ? If it bee ſo with thee, then thy aſſurance is ſound and good, elſe it is not ſound, except it ariſe from this cauſe ; for Gods word is the word of truth, his ſpirit is the ſpirit of truth, and they teach and worke no lye, but looke whatſoever grace they teach and worke, the ſame is a true grace without exception : therefore if thy aſſurance riſe from theſe, it is ſound and good, *Pſal.* 119.49. *Remember thy promiſe made to thy ſervant, wherein thou haſt cauſed mee to truſt.* When the Lord acquaints us with his word and promiſes, and cauſeth us by his Spirit to put our truſt in them, this is a ſound and true aſſurance that ſhall ſtand in remembrance before God for ever : The contrary, counterfeit aſſurance and vaine preſumption, is fetcht & doth ariſe from other cauſes, as maintenance, welfare in outward things, ſelfe-love, Sathans flattery, ſoothings up of men, and ſuch like ; but this is preſumption, and never comes from the word and ſpirit. An hypocrite may ſay hee doth apply the promiſes of God to 1.

himſelfe, and that his aſſurance ariſeth from thence, and may have ſome places of Scripture running in his head ſometimes, tending to that effect; yet indeed he miſunderſtands the word, and miſ-applies the promiſes, and they are not ſeconded by Gods Spirit in their hearts, cauſing them to put their truſt in the promiſes.

2. Secondly, looke into the Riſe of our aſſurance; and what is that? It is when our aſſurance is gotten and doth ariſe upon and after hearty and unfained repentance for ſinne, and upon hearty prayer to God; Oh, when a poore ſinnefull ſoule finds that he is overladen with ſinne, and hath the ſenſe of the burthen thereof in his heart, and goes to God, and humbles himſelfe for it throughly before the Lord, with ſighes and groanes unſpeakeable, and hath bedewed himſelfe with the teares of a troubled head, and a broken heart, and hath pleaded effectually the pardon of all his ſinnes in the death of Chriſt, and the grace of reformation by his ſpirit, then is that ſoule in a fit caſe to receive this aſſurance. And uſually, in this caſe, God ſtirres up the heart to begge this aſſurance, and in this caſe uſually God gives it. *Pſal.* 51. 1, 2, 3, 8, 12. *David* pleades hard for the forgiveneſſe of his ſinnes, for juſtification, and ſanctification; and he addes this petition more, *Reſtore to me the joy of thy ſalvation, ſtabliſh me with thy free Spirit*; & upon this petition, God gave it him. Counterfeit aſſurance, and vaine preſumption hath no ſuch riſe; but it ariſeth from a benummed conſcience, and from a dead ſpirit. I never doubted (ſay ſome) but have good aſſurance of Gods love in Chriſt, and all ſhall goe well with me. True, becauſe thou haſt a dead conſcience, and art paſt feeling, and art not ſenſible of thy danger; as a dead man feeles no hurt, becauſe hee is dead, and ſo it is with thy dead and benummed conſcience.

3. Thirdly, wee may know whether our aſsurance bee ſound and good from the nature of it: True aſsurance is humble and lowly, and ſtands not upon its owne ſtrength, but it ſtands upon the ſtrength, power, and goodneſse of God; *They came about me like Bees* (ſaith the Prophet) *Pſal.* 118. 11, 12. *but in the name of the Lord I ſhall deſtroy them*: *David* never makes

makes mention of his owne ſtrength, but of Gods. *Goliah* was confident in himſelfe, but hee had a ſhamefull fall; *David* was confident in God, and had a glorious victory. Let us therefore humble our ſelves in the conſideration of our owne weakneſſe and let us reſt upon the ſtrength of God in Chriſt, and that is true aſſurance.

Laſtly, let us looke upon the fruit of our aſſurance; Is it joyned with a godly life? The ſame ſpirit that is the ſpirit of adoption to aſſure us of our ſalvation, is alſo the ſpirit of ſanctification, to renew us, and to make us live a godly life; and none can have this aſſurance, but hee that leades a godly life. 1 *John* 3.3. *Hee that hath this hope in him purgeth himſelfe.* If therefore thou ſayeſt thou haſt this aſſurance, and art not purged from thy ſinnes, thou art a lyar: When wee ſinne, eſpecially againſt conſcience, our aſſurance much decayes, as fire when water is caſt upon it: but if thou beeſt purged from thy ſinne, it will make thee more ſure, 2 *Pet.* 1.9,10. *He that hath not theſe things, &c. hath forgotten that hee was purged from his old ſinnes; but he that doth theſe things,* he that endeavours to lead a godly life, and to ſtand it out to death, *hee ſhall never fall.* 4.

THE NINTH SERMON.

VVEE have proceeded in handling this Scripture, as the Lord hath bin pleaſed to give ſtrength ſo farre, as that now wee are come to ſpeake of thoſe particular dangers which the Apoſtle propounds to himſelfe, and to all the faithfull; and the particular comforts which they have to ſuſtaine themſelves in them. We have ſpoken before in the generall of both; now we are to proceed to the particulars; for ſo the Apoſtle makes mention of ſome principall and particular dangers here, as *Death, Life, Angels, &c.* wherein we muſt not thinke that our Apoſtle ſpeakes raſhly, or at adventure; but upon mature deliberation, & of ſet purpoſe he makes ſpeciall choice of theſe particulars here mentioned, as being the moſt materiall things whereby any danger may accrue to Gods children, *Rom.* 8.38, 39.

and

and ſecures himſelfe and them of ſafetie and preſervation againſt all theſe dangers. Our Apoſtle underſtood himſelf well, for he ſpake as hee was moved by the Spirit, and the Spirit never ſpeakes idlely; he ſpake it in the height of his faith, and therefore in the height of his ſpirit, and therefore hee ſpake moſt ſeriouſly, and adviſedly, and not raſhly; and hee ſpake it in the depth of his afflictions, verſe 36. and the words of the afflicted are not winde, as *Job* ſpeakes, that is, a bare and emptie ſound, but uſually they are full of matter and ſubſtance: and ſurely that which the Apoſtle here mentions is ſo full of matter and ſubſtance, that I could never finde by my poore reading, meditation, and prayers, any full content touching the full ſenſe and reach of the Apoſtle. But a man may paſſe in a ſhallow boat over a deepe river, and ſo farre as our line and plummet will reach, we will endevour (God willing) to ſound the depth of theſe myſteries.

Neither Death, nor Life, nor Angels, &c. ſhall ſeparate us Firſt, of the firſt two particulars, *Death*, and *Life*. By *Life* and by *Death*, we are to underſtand not only the things themſelves, *Life* and *Death*, but all occurrences and paſſages: our whole eſtate in life and death. We are then to take it thus, as if the Apoſtle had ſayd, *I am ſure, that never any thing that doth befall Gods children, either in life or in death, ſhall be able to ſeparate them from the love of God which is in Chriſt Jeſus our Lord.* The Doctrine is this:

Doctrine. All true Beleevers are in good ſafetie under Gods aſſured protection, againſt all dangers in life and death. That the Doctrine may be the better underſtood, and beleeved, take theſe

Explication two points for explication. Firſt, conſider the dangers that are offered unto us in life & death: Secondly, let us conſider how farre all true beleevers are in ſafetie againſt them. And firſt we will begin with the dangers of *life*: Life indan-

Two dangers of life. gers us two wayes, either on the right hand, when wee are too much in love with it: or on the left hand, when we are too much

1. out of love with it. On the righthand, life is in it ſelfe very ſweet, and much deſired and delighted in; but eſpecially when it is ſeconded with outward comforts, as health, friends, eaſe, goods, honors, &c. then it is much more ſweet and deſired.

Yea,

Yea, but Gods children must know, that they must deny themselves, and forsake their owne wils, they must bee crucified to the whole world, and the world must be crucified to them; yea, & happely they must be called out to lose their lives for Christ, and for his Gospell. Now here is the danger, whether they will lose their sweet lives, or their sweet soules; Many of Gods deare children have been put to great plunges in this kind. *Peter* himself, though he loved his master dearly, and professt that he would never forsake him, but resolved to die with him; yet when it came to the triall, for the brunt of the proofe, that either he must forsake his master or his life, *Peter* had rather forsake his best master, than his sweet life. When such tall Cedars shrinke in such a storme, alas poore soules, what shall become of us the low shrubbes? Againe, life endangers on the left hand by crosses, whereby wee are too much out of love with it: After a time of welfare comes losses, wants, discontentments, sicknesses, paines, infirmities, temptations, persecutions, terrors of conscience, they come: What are wee to doe in this case? Here are great dangers towards us; our hearts droope, our spirits are dying, wee are a burthen to our selves, wee are weary of our lives, here is our danger. Now, whether are we content patiently to endure this dying life, or desperately to desire an untimely death? This was a danger of *Jonas, chap.* 4. 3. *It is better for me* (saith he) *to dye than to live.* A fearfull speech of a prophet of the Lord. And so it was a danger of *Job, chap.* 7. 15. *My soule chooseth rather to be strangled, and to dye.* Yea, many of Gods deare children have been so hardly put to it in this kinde, that they have been tempted to make away themselves, and to put an end to a wearisome life by a desperate death; I say, they have been tempted to it, but through Gods mercifull protection, they have been kept from it. Here are the dangers of life.

How death endangers man.

Secondly, *Death* endangers us another way: The very name of death is terrible to us; and sometime the time of our death doth dismay us, and sometime the manner of our death troubles us; but the matter of death that scares us most of all; when wee thinke with our selves, that now wee must die, and give up the ghost, and leave all the world, and forsake this

preſent light that ſhines about us ; when the body and ſoule muſt part, that have beene all this while loving friends together ; the body to returne to the duſt as it was, and the ſoule to God that gave it ; when wee thinke with our ſelves of the bitterneſſe, and ſowerneſſe, and pangs of death, and of our particular judgement in death, and the generall judgement that ſhall come after death, and beginne to feele theſe things come upon us, here is our danger. Many of the children of God have beene ready upon the conſideration hereof, to let goe their hold in God, and to ſay that God doth not love them, becauſe he deales ſo rigorouſly & extremely with them herein. Adde hereunto, that we may ſave our lives, and eſcape all theſe feares for the time, if we will our ſelves ; as in the caſe of perſecution, if wee will forſake our Religion and deny our faith, we may ſave our lives ; then the ſweeteneſſe of life allureing us on the one ſide, and the feare and terrour of death affrighting us one the other ſide, makes this a great danger. Oh what danger is upon us now in this caſe, of our utter ſeparation from the love of God in Chriſt Jeſus ? This was one of Sathans chiefe bolts that he ſhot at *Job*, *Job* 24. *Skin for skin, and all that ever a man hath will he give for his life:* Theſe are the dangers of life and death, great dangers, horrible dangers ; well, yet whoſoever is the child of God, is in ſafety under Gods protection againſt all theſe.

Therefore the ſecond point is, to know, how farre the children of God are in ſafety againſt all theſe dangers. They are not exempted from any of theſe dangers in reſpect of the matter of them, for ſo all things fall out alike to all, to the juſt and to the wicked, *Eccleſ.* 9. 2. *There are ſome dangers of life, and ſome of death, and they fall alike to good and bad :* yea, but the faithfull are in ſafety from the evill of all theſe dangers, *Job* 5. 19. *Hee will deliver thee in ſixe troubles and the evill of the ſeventh ſhall not touch thee* ; Troubles ſhall bee upon them, but the *evill* of the troubles ſhall not touch them. *Pſalme* 23 4. *Though I ſhould walke in the valley of the ſhadow of death, I will feare no evill : David* might walke in the valley of the ſhadow of death, as well as others, but God is with him, therefore he ſhall not feare the evill of the ſhadow

of

of death; And this is as much as our Saviour prayed for, and obtained for us, *John* 17. 15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keepe them from evill.* And therefore this is as much as wee muſt or can looke for. But what are theſe evils that wee are ſubject to in theſe dangers of life and death? I anſwer, there are foure ſpeciall evils in the dangers of life and death, which all Gods children are freed from, and which all the wicked fall into. *Foure evils Gods people are freed from in affliction.* The firſt is loſſe of graces; the ſecond is the hardening of the heart by ſinne; the third is the furtherance of eternall damnation; the fourth is the revenging hand of God. First, 1.
loſſe of graces: the ſeeming graces of the wicked may bee, and uſually are loſt in their troubles and dangers, their ſeeming faith, their ſeeming repentance, and their ſeeming obedience, *Luk.* 8. 13. In time of temptation they fall away, their faith is loſt; but Gods children can never loſe their graces by their afflictions. They may decay in ſome graces, and the brightneſſe of them may be dimmed, and their edge blunted by the extremitie of their afflictions, but they can never utterly be deprived of them. Nay, ſo farre off are Gods children from loſing their graces by their afflictions, that they are gainers in grace by them; by their afflictions their ſinnes and corruptions are purged, and they come forth like the gold, as *Job* ſpeakes, *Job* 23. 10. *He trieth me, but I ſhall come forth like the gold.*

The ſecond evill is the hardening of the heart in ſinne, the 2.
wicked are hardened by their afflictions in ſinne: let *Pharaoh* bee in danger of Gods judgements, and hee will harden his heart in his ſinnes; but let *Joſiah* bee in danger of Gods judgements, and his heart will melt at them, and he will humble himſelfe before the Lord: and ſo *Job* 23. 16. *For God hath ſoftned mine heart, and the Almighty hath troubled mee,* *Jobs* troubles ſoftned *Jobs* heart, and made him to feare the Lord.

Thirdly, the furtherance of eternall damnation, that is ano- 3.
ther evill in theſe dangers: to the wicked, the trials which they endure here, are the beginnings of hell. All thoſe fearfull paſſages that befell *Cain* in his life, and *Judas* in his

death, were the beginnings of their passage into hell and condemnation; but it is contrary with Gods children in their afflictions, for all their afflictions are preventions of condemnation, 1. *Cor.* 11. 32. *When wee are judged wee are chastened of the Lord, because wee should not bee condemned with the world*: Yea, they are furtherances unto heaven, 2. *Cor.* 4. 17. *Our light afflictions which are but for a moment, cause unto us a farre more excellent and eternall weight of glory*. Looke how it was with the *Israelites* and the *Ægyptians* in the red Sea, so it is with the wicked and the godly in their dangers of life and death; they were both in the Sea together, but the *Israelites* they passe safe through it, and the Sea was as a wall to them on the right hand, and on the left, and a high way to help them forward in their passage from *Ægypt* towards *Canaan*; but the *Ægyptians* were overwhelmed of it, and it became their grave, and they sunke to hell in it: So the Sea of all the troubles both of life and death, are matters of utter desolation to the wicked, to further their damnation; but all that befall Gods children in this passage of life and death, are helps and furtherances to the heavenly *Canaan*, matters that further their salvation.

4. The fourth and last evill in these dangers, is the revenging wrath of God; and this is the evill of all evils, and the true cause of all the former: when God afflicts the wicked, he doth it to bee revenged of them for their sinnes, as a wrathfull Judge; but when hee afflicts his children, if it bee in anger, it is a fatherly anger, and indeed it is rather a fatherly love and a signe of his favour, *Heb.* 12. 6. *Whom the Lord loveth, hee chasteneth, &c. Jer.* 10. 24. *O Lord correct me, but in thy judgement, not in thine anger*: God corrects his children, but hee doth it not in anger and fury; no, that is for the wicked. Lay all these together; First, the children of God in all their troubles lose no grace; no, they are gainers by them: secondly, they doe not harden their hearts in sinne; no, their hearts are mollified by them: thirdly, their afflictions are not furtherances to hell, but they further them to heaven: lastly, they come not as the revenging hand of God in fury upon them, but in love, as a father corrects his childe; and they see and say,

say, *O how safe are all Gods Children in all their dangers both of life and death!* So that wee see the Doctrine is cleare, That all true beleevers are in good safety under Gods assured protection, against all dangers of life and death.

Proofes.

For proofe of this point; first, consider life and death together, and then consider them, asunder, and we shall finde this to be true: consider them together, as *Rom.* 14.8. *Whether we live, wee live unto the Lord, or whether wee dye, we dye unto the Lord; whether we live therefore or dye, we are the Lords:* The persons there spoken of are true beleevers, *Wee*; and there are two things affirmed of them: First, their duty to God: Secondly, Gods protection over them: their duety to God in the former part of the verse, in life and death; *Whether wee live*, that is for the time of our life, *we live unto God*; that is, wee consecrate our bodies and soules, our lives and all our endeavours to Gods service, and to his glory; *or whether we dye*, that is for our state in death, *wee dye unto the Lord*, that is, wee consecrate and offer up our soules and bodies a holy Sacrifice to God: Then secondly, Gods protection over them, in the end of the verse, *Whether we live or dye, we are the Lords: whether we live*, that is for our state in life; *we are the Lords*, that is, the Lord protects us, keepes us, and preserves us in all dangers; *or whether we dye*, that is for our state in death, the Lord comforts us, saves us, and delivers us out of all dangers and evils, that by death are threatned unto us. See thou be a true beleever, and labour to live and dye in obedience to God, and then surely whether thou livest or dyest, thou art the Lords, he will protect, preserve and save thee in all dangers of life and death; which is as much to say, That all true beleevers are in good safety, &c. as in the Doctrine. In *Psal.* 73.23.24. the Prophet makes it his owne particular, speaking to the Lord in the sweete meditation of his soule; *I was alway with thee, thou hast holden me by my right hand, thou wilt guide me by thy Counsell, and afterward receive me to glory.* *I was alwaies with thee*, saith the Prophet, then he was ever in true safety; *Thou hast holden mee by my right hand*, therefore alwayes protected by God in all dangers; here is intire safe-

ty : yea, but that is for the time past ; but what shall bee for the time to come ? All safety too, for his whole life ; *Thou wilt guide mee with thy Counsell*, thy counsell shall free mee from all dangers, and preserve mee in dangers, and carry mee safely through all my dangers : that is for the state of my life ; but what shall become of us at death ? All safety too ; even to death, and in death, and after death ; yea, more than safety, even safety in glory, *And afterward receive me to glory*. *Phil.* 1.20. *I am confident* (saith the Apostle) *that the Lord Jesus Christ shall bee magnified in my body, whether it be by life or by death: Paul* applies it to his particular, he is confident of his safety, whatsoever comes, that Christ shall bee magnified in his body &c. And how shall Christ be magnified in his body in life and death? why in life, by his manifold deliverances from the manifold dangers of life; and in death, by his full deliverance from all evils and dangers of life and death.

Consider life and death asunder ; first in life, Gods children are in full safety under Gods protection all their life, *Psal.* 66. 9. Our feete are subject to many slippings and slidings, whilest wee walke here in this world, even all our life time : yea, but saith the Prophet, *God holdeth our soules in life, and suffereth not our feete to slip* : that is, God holds us so, as that we shall not fall away from his love in Christ. Secondly, in death they are in safetie too, under Gods protection, *Psal.* 116. 15. *Precious in the sight of the Lord is the death of his Saints*. A poore childe of God lies upon his death-bed, and bemoanes himselfe, his friends also grieve for him ; in the sight of the world hee is in a grievous and miserable state ; yea, but in the sight and estimation of God, his death is very precious and deare ; the Lord loves him, the Lord comforts him, and at his death, the Lord receives his soule as a precious jewell into his owne bosome : his death is precious to the Lord, it separates the vile from the holy ; death separates him from his foule sinnes, and from his filthy corruptions, and from his uncleane flesh, and from the wicked world, a precious separation, but it never separates him from the love of God in *Christ Jesus our Lord* ; no, it is so far from that, as God esteemes his children more precious in their death, then in their life.

The

The reaſons why all Gods children are in ſuch ſafety under Gods protection, are eſpecially theſe: Firſt, becauſe God is the Lord of life and death, *Deut.* 32. 39. *I kill and give life*; and God is not onely the Lord of life and death it ſelfe, but of the ſtate of life and death; he gives life, and he diſpoſeth of us, and of our whole eſtate in life, and he inflicts death, and diſpoſeth our ſtate in death; wee live of the Lord, and in the Lord, and to the Lord; and wee dye of the Lord, and in the Lord, and to the Lord. I ſay, he is the Lord of life and death, and they are his ſervants, and they can doe nothing but what God will have them to doe; and therefore except God himſelfe will hurt us, theſe can never hurt us, nor put us out of his ſafety; yea further, ſeeing the Lord himſelfe loves us, and protects us, life and death being his ſervants, ſhall be applyed and diſpoſed of for the ſervice of our ſafety and protection. God is not governed by our ſtate and condition either in life or death, but our ſtate both in life and death is altogether overruled by God, and framed according to his owne will; ſo that his will being to doe us good, life and death therefore, and our whole ſtate in them muſt bee anſwerable thereunto. *Reaſon* 1.

Secondly, the Miniſtry of Gods Angels, that is an other reaſon of it; for both in life and in death we are under the cuſtody of the Angels, and that by Gods appointment, as he being the Prince of Angels. God gives *his Angels charge over us*, to keepe us in ſafety both in life and death, and that is the true reaſon of our ſafety, *Pſal.* 91. 10, 11. The Angels keepe us, and that univerſally *in all our wayes*; they keepe us and that very charily and tenderly; *they beare us in their hands*, and they keepe us very ſafely and ſurely, ſo *that wee daſh not our foote againſt a ſtone.* Now the protection of the Angels is Gods owne protection, becauſe it is by his appointment; and therefore aſcribe it not to the Creature, it is due to the Creatour, bleſſe God for it. The Angels doe many good offices for us, they wait on us, they deſtroy our enemies, they comfort us in our diſtreſſes and troubles; but above all they guard our perſons in the time of our life, *Pſalme* 34. 7. *The Angel, of the Lord pitcheth his Tents round about them that feare him,* *Reaſon* 2.

him, and delivereth them : And they guard our ſoules at the time of our death, and carry them *into Abrahams boſome*, as they did the ſoule of *Lazarus*, *Luke* 16.22. Here is the ſafety of Gods children, under Gods protection both in life and death.

Reaſon 3. Thirdly, Life and Death are ours, our friends, and on our ſide, and at our ſervice, 1 *Cor.* 3.21. *All things are yours*; Life is ours, and therefore all the paſſages of life are for us, and not againſt us; Death is ours, and therefore all the paſſages of death are for us, not againſt us. Gods children have a ſpeciall title to life and death, to claime them for their owne; they have warrant from God to take all the benefit they can afford them, and a priviledge too, to free and ſecure them from all their hurts: God hath impoſed an inevitable law upon life and death, that they ſhall be attendant upon his children to doe them all the good they can, but no evill: and God hath given power and an heart to his children, to ſerve themſelves upon life and death for their owne ſafety.

Reaſon 4. Fourthly, Death and Life are ſanctified and ſweetned unto us, by the life and death of Jeſus Chriſt, and that is the reaſon that wee are in ſafety againſt the evill of all our afflictions; and this reaſon the Apoſtle gives of it for his owne particular, *Philip.* 1.20,21. *Chriſt ſhall bee magnified in my body, whether it be by life or by death*: Why? *for Chriſt is to mee both in life and death advantage*. And ſo likewiſe it is the Apoſtles reaſon for all the faithfull in generall, *Rom* 14.9. why wee are the Lords, whether we live or die; for *Chriſt* (ſaith hee) *therefore died, and roſe againe, and revived, that hee might bee Lord both of the dead and quicke*; that is, that he might bee a protecting and a ſaving Lord to us both in the ſtate of life and death. A Snake or a Serpent is in danger to poyſon us, and ſting us, if wee handle them as they are, but if wee get out their poyſon and ſting from them, then wee may handle them ſafely, and they can doe us no harme. In this corrupt ſtate, life is as a Snake, and death is as a Serpent, full of poyſon in themſelves, and we are in danger to be ſtung and poyſoned by them: but Chriſt Jeſus by his life and by his death hath taken away

away the poyſon of our life, and the ſting of death, that is ſinne, and ſo we are now in ſafety againſt all the dangers both of life and death, there is no hurt in them. The uſes are theſe:

The firſt Uſe is for matter of comfort to Gods children. It is matter of ſound comfort to all true beleevers, that they live in ſafety, and they dye in ſafety: They live under Gods protection, and they dye under Gods protection; they live a happy life, they dye a happy death: Bleſſed are the people that are in ſuch a caſe; yea, *Bleſſed are the people whoſe God is the Lord.* *Moſes* was raviſhed with the meditation of the happy eſtate of Gods children in their life, and in their death, *Deut.* 33.27.29. *The eternall God is thy refuge, and under his armes thou art for ever. Bleſſed art thou, O Iſrael, who is like unto thee, O people ſaved by the Lord? &c.* Here is a happy ſtate indeede; feares aſſault us, God comforts us; afflictions trouble us, God preſerves us; our enemies thruſt ſore at us that we ſhould fall, but God is our helper; our ſinnes endanger us, God delivers us; the Divel tempts us, God upholds us; death ſtrikes at us, but God he ſhields and ſaves us; our hearts, and ſtrength, and our life they faile us; yea, but God is our portion for ever, hee will never faile us, neither in life, nor in death. Shall the Creatures hurt us? No, they ſhall not, for *God hath made a covenant with them for us.* *Hoſea* 2.18. Would the wicked ſwallow and devour us? They ſhal not: God wil not give us as *a prey to their teeth &c.* *Pſalme* 124.6,7. Is the whole world in an uproare round about us? Yet we are in ſafety, *Pſalme* 91.7,8. Is the whole frame of nature out of order? (as it lackes but little of it at this day) yea, but he *that cals upon the name of the Lord ſhall bee ſaved, Joel* 2.31,32. A neceſſary conſideration and meditation, as at all times, ſo in theſe troubleſome, cruell, deſperate, and bloody times, when warres and rumours of warres are ſounding in every mans eare, and Gods enemies make havocke of Gods Church, and the Angel of the Lord is abroad in the world executing Gods juſt judgements in many places, and when there is a generall combuſtion in moſt parts of Chriſtendome; yet here is all our ſtay, *The Lord will ſurely* *Uſe 1.*

helpe his people, and ſave his inheritance. Upon all his glory ſhall be a defence; Yea, but are not many of Gods deare children at this day greatly perſecuted in many places? are they not murdered, conſumed, and devoured? It is true, let the wicked take away their lives, yet they ſhall never take away their ſoules; no, God is ready when their lives are taken away by their enemies, to receive their ſoules, and to place them in eternall glory.

Uſe 2. The ſecond Uſe is to ſtirre us up to much thankfulneſſe to God, that he being ſo holy, and mighty, and glorious a God, ſhould ſo reſpect, and take ſuch care for ſuch poore ſinfull wretches as wee are, as that he ſhould continually watch over us, not for evill, but for our good, both in life and death; whereas wee have deſerved evill at his hands. The beſt Maſter that is can but protect his ſervant, and looke to him but while hee lives, at his death hee gives him over, and can doe him no good; but our good God, our heavenly Maſter, keepes and protects us his ſinfull ſervants, and doth us good both in life and in death, and after death. This is a bleſſed Maſter, and bleſſed are thoſe ſervants that ſerve ſuch a Maſter. *Pſal.* 48. the laſt verſe, *This God is our God for ever and ever, he ſhall be our guide unto the death.*

Uſe 3. Thirdly, this ſhould ſtrengthen our faith againſt all terrours in life and death; againſt all terrours in death, againſt all terrours of life, becauſe *the Lord is the ſtrength of our life, of whom then ſhall we be afraid? Pſal.* 27. 1. & *Pſal.* 42. 8. God is ſaid to *be the God of our life*, this is a ſweet comfort, and ſhould much ſtrengthen our faith againſt all terrours in our life, becauſe *God is the God of our life*, and what can ſpoile that which God preſerves? So it ſhould ſtrengthen our faith againſt all terrours of death, *Though hee kill mee, yet will I truſt in him*, ſaith *Job*, chap. 13. 14, 15. And the Apoſtle, 2. *Cor.* 5. 1. *Wee know, that if the earthly houſe of this our tabernacle bee deſtroyed, wee have a building given us of God*, that is, *an houſe not made with hands, but eternall in the heavens.* If God take away our life, we have an eternall ſtate in heaven.

Uſe 4. Fourthly, this teacheth us patience in all our ſufferings, becauſe

cauſe we are in ſafetie againſt them all, under Gods protection. It is our Saviours owne argument, *Luke* 21.18,19. *There ſhall not one haire of your heads periſh: by your patience poſſeſſe your ſoules.* We have great reaſon to bee patient all the while we are in ſafetie, but wee are in ſafety in all our ſufferings, not onely in life, but in death too, and therefore wee muſt be patient in all our ſufferings, both in life and death.

Uſe 5. *How we may apply our ſelves unto God underſtandingly both in life and death.*

The laſt uſe teacheth us to apply our ſelves to God underſtandingly and feelingly in life and death, that ſo we may bee partakers of the comforts of them both: And herein conſiſts the right art of a true Chriſtian, and till wee are well skild in the knowledge and practice of this art, wee are but pidlers in our profeſſion. But you will ſay, How may wee attaine this skill to apply our ſelves unto God underſtandingly in life and in death? Anſwer, firſt, wee muſt ſtay our ſelves upon the promiſe of God; let us fixe our eye ſtedfaſtly upon the promiſe of God, that is it wee muſt build upon. God hath promiſed that he will never faile us, nor forſake us: that hee will lay no more upon us than he will give us ſtrength to beare; that he will be our ſhield and fortreſſe, defence, aſſurance and ſalvation; that we ſhall be ſafe under his wings, &c. Reſt upon theſe promiſes of God, and be ſure they ſhall never faile, *Though heaven and earth faile, yet not one jot or tittle of Gods word and promiſes ſhall faile, they ſhall ſtand faſt for ever and ever.* We have a conditionall promiſe for freedome from temporall dangers (ſo farre as ſhall be good for us) wee ſhall enjoy temporall ſafetie; but wee have an abſolute promiſe for our eternall ſafety: and this let us abſolutely build and reſt upon without exception.

2. Secondly, thou muſt caſt thy ſelfe downe in an humble ſubmiſſion under Gods hand, and unto his will in the whole eſtate of life and death, *Pſal.* 55. 22. *Caſt thy burthen upon the Lord, and he will nouriſh thee, &c. Pſal.* 37.4,5. *Delight thy ſelfe in the Lord, and hee ſhall give thee thine hearts deſire. Commit thy way unto the Lord, and truſt in him, and hee ſhall bring it to paſſe.* 1. *Pet.* 4.19. *Commit your ſoules to God in well-doing, as unto a faithfull Creator.* God hath made and given us ſoules, let us commit them to him in well-doing,

and he will never caſt them away; hee is a faithfull Creator, and will not ſuffer that to periſh which is ſo committed to him. If dangers offer themſelves, ſay thou, *Here I am, Lord, doe with thy ſervant what thou wilt for life or death*. And then thou ſhalt have God at hand, to ſay to thy ſoule, *Here I am, O my ſervant*, to uphold, and to preſerve, and to comfort, and to ſave thee.

3. Thirdly, wee muſt grow to ſome familiar acquaintance with the life and death of Jeſus Chriſt, feelingly and ſavingly; not onely as he living and dying in himſelfe, but as he living and dying for thee, and thou living and dying in him. If once wee can meditate ſoundly on the life of Chriſt, apply our ſelves unto it, it will ſweeten our life; and ſo if wee can meditate ſoundly and rightly on his death, and apply it to our ſelves, it will ſweeten our death: For this is the paterne that we muſt conforme our ſelves unto, both in Gods intendment, and in our owne practice. Looke how the Prophet *Eliſha* did *ſpread himſelfe on the child*, 2 *Kings* 4. 34. *and laid his mouth to the childs mouth, &c.* ſo doth Chriſt ſpread himſelfe upon every true beleever that rightly apprehends him; he ſtretcheth himſelfe upon us in every particular; he layes his mouth upon our mouth, his eyes upon our eyes, and his hands upon our hands, &c. to ſanctifie us, and to preſerve us in them; he layes his particular temptations and ſufferings on ours, to ſanctifie and preſerve us in ours; his life on our life, to ſanctifie and preſerve us in the ſtate of life; and his death on our death, to ſanctifie and preſerve us in our ſtate of death. This is a ſingular comfort to a poore Soule, to apply Chriſts life and death to himſelfe: I ſay, it is a ſound comfort to them both in life and death; but this is a myſtery, every one is not acquainted with it.

4. Laſtly, let us make application before-hand, of the comforts of God againſt the dangers which wee are ſubject to, not in generall onely, but in particular: It is our skill to apply particular comforts to particular dangers, and troubles. Is it matter of life that doth endanger us? Doe the comforts of life draw us from God? Let us conſider, that they are but for the outward man, and that they are our enemies; and ſhall wee make

make much of an enemie, and preferre their welfare before our owne? Secondly, conſider they are not permanent, but unconſtant and tranſitory, they endure but for a time, and for a ſhort time: They are like to *Jonas* gourd, that came up in a night, and periſhed in a night, and wilt thou ſet thy heart upthat which is nothing? Riches have wings and flye away, they are quickely gone, and ſo are honours, and the like, and wilt thou ſet thy heart up ſuch tranſitory things? Thirdly, conſider that all outward comforts are mingled with many ſorrowes, every ſweete pleaſure and worldly comfort hath his ſower paine and diſcomfort; though they bee pleaſant for the time, yet they are ſower and bitter in the end. Laſtly, let us conſider, that the comforts of grace are incomparably greater, and better, and more excellent then all outward comforts, there is no ſorrow in them, they will make thee truely happy and bleſſed; and wilt thou preferre the ſhadow before the ſubſtance? Yea, but will ſome ſay, My croſſes and afflictions, they perplexe and trouble mee, and make mee unfit to ſerve God. I anſwer, that is thy fault; why ſhould croſſes hinder thee, or diſable thee for the ſervice of God? Still apply Gods comfortts to thy croſſes: Firſt, thy croſſes are but ſhort, though they bee ſharpe; and wilt thou not indure a while, for a time? Secondly, they are light and momentary, 2 *Cor.* 4.17. Thirdly, they are nothing in compariſon either of the paines of hell, which wee muſt endure hereafter, if wee will not endure the croſſe here, or of the glory of heaven which we ſhall be ſure to have, if we endure afflictions patiently, *Rom.* 8.18. *I account that the afflictions of this preſent time, are not worthy of the glory that ſhall bee ſhewed to us.* And againe, we have many times of comforts mixed with the dayes of affliction, and this may keep us to the ſervice of God in our lives. Yea, but what ſhall we doe in death? that is the end of all: ſhall I deſire it to rid mee out of all my troubles? I anſwer: no, thy times are in Gods hands *Pſal.* 31 15. and not in thine owne; but if thou deſireſt death, that thou maiſt be with Chriſt, it is well; but if it bee for worldly diſcontentments, it is deſperate and damnable. What then, ſhall I feare it? wee know that the very name of death is fearefull unto us.

I anſwer, that it is onely thy owne feare, there is no more feare in death, than in any other thing; we make it feareſull to our ſelves. It is but the withdrawing hand of God; if wee feare it, it is becauſe wee are wicked; for, *the righteous have hope in their death, Prov.* 14.32. *But what hope hath the wicked, if God take away his ſoule? Job* 27.8. Yea, but the time of my death, that feares mee; I would be richer, and I would bee better before I dye; it is yet too ſoone to dye: I anſwer, this is thy perverſe judgement; but whatſoever thou thinkeſt, certainely God never takes away any of his children but in due time, howſoever it ſeeme untimely to us. *Iob* 5.26. *Thou ſhalt goe to thy grave in a full age, as a Ricke of Corne commeth in due ſeaſon into the Barne.*

And ſo the kind of death, that feares me, happely it may be cruell, or reproachfull, by warre or the like. I anſwer, it is all one howſoever it bee, it cannot bee worſe than thy Saviours and why ſhould it diſmay thee? It is the ſame hand of God, and he is there preſent with thee to receive thy ſoule. Yea, but death is bitter: But Chriſt Jeſus hath looſed the ſorrowes of death, *Act.* 2.24. and that not for himſelfe onely, but for us alſo, yea he hath ſweetned them by his victorie, 1 *Cor.* 15.54. Laſtly, the conſequents of death, they are the worſt and moſt feareſull, judgement, and the grave, and corruption, &c. I anſwer, againſt judgement, thou muſt get faith and repentance, and againſt corruption and the grave, thou muſt beleeve that God will raiſe thy body up againe, *Pſa.* 16.10. And ſo for thy ſoule, thou muſt commit it into the hand of God, it is deare and precious unto him. Haſt thou ſerved the Lord with thy ſoule all thy life, and art thou affraid to truſt him with it at thy death? Wee are apt to ſuſpect what ſhall become of our ſoules at our death: Let us looke upon Chriſt Jeſus; conſider what became of his ſoule at his death, it went into *Paradiſe* into *Heaven*: And what, for himſelfe alone? no, but for us, yea, meerely for us; ſo that the children of God are as ſure of it, as Chriſt himſelfe. Thus let us comfort our ſelves with the application of Gods particular promiſes againſt our particular troubles: and both in life and death let us apply our ſelves underſtandingly, and feelingly unto God, and ſo ſhall wee

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bee ſafe under his protection, againſt all dangers both in life and death.

THE TENTH SERMON.

THE Apoſtle ſpeaking here of the ſafetie of all true beleevers in the ſtate of Grace, againſt all dangers that can poſſibly befall them, hee doth not content himſelfe (as you have ſeene) to ſpeake of their dangers and comforts onely in generall, but for our better ſatisfaction, hee enlargeth his ſpeech to their dangers and comforts in particular. And theſe particulars he ſets downe before us in five ſeverall branches, or rankes: The firſt ranke of dangers and comforts are of life and death, *For I am ſure that neither death nor life:* The ſecond ranke are, *Angels, Rulers, and Powers:* The third ranke are, *things preſent, and things to come:* The fourth ranke is, *height and depth.* The fift and laſt ranke is as it were an extent of his ſpeech to all things that can bee imagined, *nor any other creature*; as if he ſhould ſay, If I have omitted any other creature in the world in theſe particulars, yet they ſhall not *ſeparate us.* Wee have ſpoken already of the firſt ranke, *death and life.* *Rom.* 8. 38, 39.

Now we are to ſpeake of the ſecond ranke of dangers, and of our comforts againſt them, *nor Angels, Rulers and Powers*; wherein wee ſee there are three ſorts of dangers, *Angels, Rulers, Powers.* In this ſecond ranke, the Apoſtle climbes up a higher ſtraine than before, for here he ſpecifies the moſt mightie and principall active workers that are in the world under God, that either have or may have any hand in the indangering of our eſtate. *Life and Death* are but certaine ſtates and conditions, wherein we are ſubject to certaine dangers; but *Angels, Rulers, and Powers,* theſe are certaine chiefe living agents, which doe or may endanger us, either by life or death. For the meaning of theſe three words, I confeſſe that there is great hardneſſe in them, and great difficultie amongſt Interpreters about them; I will not trouble you with many expoſitions: generally the words are expounded altogether of Angels,

Angels, and nothing else; but herein some speake more boldly, and some more modestly: they that speake more boldly, take it thus; by *Angels*, they understand the whole Army of Gods Angels in generall; & by *Rulers & Powers*, they understand certaine distinct orders of Angels one above another. But this, though it be the judgement of many of the learned, yet it is a meere conjecture; for there is no certaintie set downe in Gods word, what be the distinct orders of *Angels*: and for a man to take upon him to speake of such high mysteries as these are, without warrant from Gods Word, is great presumption. They that speake more modestly, doe understand by all these three words, *Angels*, *Rulers*, and *Powers*, one and the same thing, that is, all the Angels indifferently: But why doth the Apostle here give them severall names? they answer, that he doth it in three severall respects: They are called Angels, in respect of their office; they are messengers: secondly, they are called Rulers, in respect of the excellency of their natures; and Powers, in respect of their mightinesse and strength. This exposition comes neerest the Apostles meaning; and it containes nothing in it against the rule of faith, nor against the use of the words, nor against the drift and scope of the place, &c. Yet it comes short of the Apostles straine, and doth not reach the full meaning of the place; for the Apostle here, in the height of his spirit, makes a generall challenge against all living mighty worker in the world under God, that they shall never impeach the safety of Gods children in the state of grace; therefore the words must be so expounded, that they may comprehend all such agents whatsoever. Now there are other mightie living workers besides the Angels; therefore, saving the judgement of the better learned, we expound it thus; By *Angels*, we understand all the Angels that are, as well those that stand as those that are fallen, as well good as bad; for so the word naturally signifies: For when the Scripture speakes of good Angels onely, it calls them holy Angels, elect Angels, mighty Angels, the Angels of God, &c. But here it speakes of Angels in generall, and therefore we are to understand it both of good and bad. By *Rulers* or *Principalities*, wee understand earthly Governours, the great and mighty

mighty Monarchs and Magiſtrates of the earth, Kings, Emperours, and the like; for ſo this word, in the Originall, is expreſly confined to this ſenſe in two places of the Scripture, *Luke* 12.11. *And when they bring you unto the Synagogues, and unto Rulers, &c.* And *Titus* 3.1. *Put them in minde that they be ſubjett to Principalities or Rulers.* It is true, that the ſame word is ſometimes in the Scripture meant of the Angels, both good and bad; but the Apoſtle having mentioned them already in the former words, there is no need that it ſhould be meant of them in this word too. Thirdly, by *Powers*, underſtand all the gifts and enablements that eitheir theſe, or any other mighty workers in the world are furniſhed withall, as auhority, place, ſtrength, wit, policy, &c. for ſo the word in the Originall uſually ſignifies, not ſo much the agents themſelves, as the powers and enablements whereby they doe worke; ſo that lay all theſe briefly together, and then the meaning of the words are thus much, as if the Apoſtle ſhould ſay, I am ſure, that neither all the Angels, good nor bad, nor all the Rulers and Potentates, Monarchs and Magiſtrates of the world, nor all the powers or enablements that theſe or any other are furniſhed withall, ſhall ever be able to *ſeparate mee from the love of God which is in Chriſt Jeſus our Lord.* Here is a high ſtraine of aſſurance, and we muſt have a great meaſure of faith to attaine unto it.

Doctrine. The Doctrine that ariſeth naturally out of the whole ſtate of the words thus unfolded, is this: namely, That howſoever it bee, that Angels both good and bad, and Rulers, great Kings and Emperours, Potentates and Monarchs of the world, are mighty workers, endued with great powers, gifts and enablements; yet neither Angels good nor bad, nor all the Rulers and Potentates in the world, endued with all their powers, gifts, and enablements, ſhall ever bee able to ſeparate true beleevers from the love of God, which is in *Chriſt Jeſus our Lord.*

To avoid confuſion, we will handle the three ſeverall branches of the Doctrine, every one apart: we will firſt beginne with good Angels, and then wee muſt apply the Doctrine thus, That howſoever the good Angels are mighty workers, great

The firſt branch of Doctrine.

great in power and enablements, yet neither they, nor all the power they have, shall be ever able to *separate us from the love of God which is in Christ Jesus our Lord.* For Explication of this point, we are here to touch these three particulars, as necessary for the understanding of this Doctrine: First, what these good Angels are: Secondly, what is that relation & communion that is betwixt them and true beleevers: Thirdly, what dangers they are that may befall true beleevers by good Angels.

Explication in the opening of three particulars.

1. For the first, what good Angels are: Good Angels are certaine spirituall substances, that kept their first estate, and are immediate and continuall attendants before the presence of God: That they are substances, their actions prove it, they rejoyce, worship God, passe from place to place, and performe sundry actions, and actions are never performed but by substances: that they are spirituall substances, the Scripture tels us, *Heb.*1.7. *He maketh his Angels Spirits*: that they kept their first estate, the Apostle *Jude* implies, Verse 6. when he saith of evill Angels, *That they kept not their first estate*, thereby necessarily implying by opposition, that the good Angels have kept their first estate, that is the blessed estate of excellency that God created them in. Lastly, that they are immediate and continuall attendants before God, *Daniel* saw it in a vision, *Dan.*7.10. *The ancient of daies sate upon a throne*; And who were his attendants? The Angels, *Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.* So we see what the good Angels be: many other things might be said of them, but I touch these onely, which of necessity we must know for the understanding of the Doctrine in hand.

2. The second particular is, what this relation and communion is, that is betwixt good Angels and true Beleevers: Surely it is a neere relation and heavenly communion; they and we are fellow-servants, as worshipping and serving one and the same God: the Angel himselfe avoucheth it, *Rev.*19. 10. *I am thy fellow-servant*: They and we are brethren in the testimonie of Jesus, as the same Angel affirmeth in the words following: They and we are fellow-Citizens *of the Heavenly Jerusalem,*

Jeruſalem, Heb. 12.22. Wee are their charge, they are our guard and keepers; *They pitch their tents round about us for our ſafeguard and protection, Pſal.* 34.7. They are our paterne, wee are their reſemblance, both for obedience whileſt wee live here, *Mat.* 6.10. *Thy will be done in earth as it is in heaven*; and likewiſe for glory hereafter, *Luke* 20.36. Other bonds there bee whereby they are aſſociated to us, and wee to them, but theſe are the neereſt and chiefeſt, and moſt remarkeable.

The third and laſt point is, what thoſe dangers are that may befall true beleevers by the good Angels: To this I anſwer two things; Firſt, that the Apoſtle doth not ſay here directly, that the good Angels of themſelves may endanger Gods children, but hee ſpeakes it here by way of ſuppoſition, as if he ſhould ſay, Suppoſe that they ſhould endanger Gods children, yet they could *never ſeparate them from the love of God.* And this is very obſervable in the whole tenor of the Apoſtles ſpeech, that all the dangers which he mentions are put downe by way of ſuppoſition; but ſafety and the comforts againſt them, are ſet downe poſitively and directly; as if hee ſhould ſay, ſuppoſe that the good Angels ſhould endāger us, yet certainely they ſhould never *ſeparate us from the love of God:* But eſpecially it is to be marked in this particular, concerning the good Angels, for this is meerely a ſuppoſall, that the good Angels of themſelves ſhould hurt us. But why then doth the Apoſtle mention any ſuch matter here? I anſwer, for the further confirmation of true beleevers in the aſſurance of Gods love. I will cleare this place by another place of the Apoſtle in the very like kinde, *Gal.* 1.6. *If an Angel from heaven preach any other Goſpel, &c* Will any man conclude from hence, that therefore an Angel from heaven may, or can preach any other Goſpel then *Paul* had preached? No, but the Apoſtle ſpeakes it by way of ſuppoſall onely, and ſuppoſals doe not affirme any thing in being: Yea, but why doth the Apoſtle then here uſe the name of an holy Angel in this caſe? I anſwer, he had good reaſon for it, that he might confirme them the better in the truth which he had taught; namely, that we muſt be ſo ſtedfaſtly ſettled in the faith of the Goſpel of Chriſt, that if an

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Angel from heaven ſhould teach any other Doctrine (which is a thing impoſſible) yet if he ſhould, we muſt defie him, and hold him accurſed. And ſo the Apoſtle in this place makes the eſtate of Gods children ſo ſure and firme, that if the good Angels ſhould ſet themſelves againſt them, to *ſeparate them from the love of God in Chriſt Jeſus*, (which is impoſſible) but if they ſhould, yet they could not doe it. Secondly, I anſwer, that howſoever they doe not of themſelves endanger us, yet occaſionally in regard of our weakeneſſe and corruption, they may endanger us: Wee may in our weakeneſſe abuſe them, or miſtake their ſervice, or put our truſt in them, and ſo endanger our ſelves greatly by them. I will give you a plaine inſtance in the holy Apoſtle Saint *John*, *Rev.* 19. 10. and *Rev.* 22. 8. he was a true beleever, yet in his weakeneſſe, by occaſion of a good Angel, he was in danger to commit a vile and moſt feareſull ſinne, the very ſinne of Idolatrie, and that not once, but twice, and that though he were reproved for it: A grievous ſinne; but the Angel he hinders him, *See thou doe it not* (ſaith he) *worſhip not mee, worſhip God*: In which we may obſerve two things that doe effectually concerne the point in hand; firſt, that true beleevers may, through their corruption and weakeneſſe, be endangered in the eſtate of grace by the good Angels; yet ſecondly, that God will never ſuffer them to be overcome and ſwallowed up of this danger; it ſhall never prevaile utterly to *ſeparate them from the love of God which is in Chriſt Jeſu our Lord.*

Proofes. And ſo now the Doctrine being thus cleared, we come to the proofes; which are theſe, *Mat.* 18. 10. *See that ye diſpiſe not one of theſe little ones, for I ſay unto you, that in heaven their Angels alwaies behold the face of my father which is in heaven.* Theſe words are the words of our Saviour, and hee owns them by a ſpeciall challenge, *I ſay unto you*; I that know well what belongs to God, and to Gods Angels, and to Gods little ones, I ſay unto you, *deſpiſe not one of theſe little ones, for in heaven their Angels alwaies behold the face of my father which is in heaven.* The matter affirmed there, is the continuall attendance of the Angels in the preſence of God; but the drift of the ſpeech is to note the continuall care that the Angels

Angels of God have over Gods weake children, as appeares, Firſt, by their title, *their Angels*; they are Gods Angels, as hee being their Lord and Maſter to whom they doe belong; and they be our Angels, as we being the children of that their Lord and Maſter, and in reſpect of the care and charge that they are imployed in about us. Secondly, it appeares by the forme of the reaſon, *See* (ſaith our Saviour) *you diſpiſe not one of Gods weake children, ſee that you hurt them not: for I ſay unto you*; as who ſhould ſay, Doe not diſpiſe them, nor hurt them, for if you doe, ſurely their Angels will revenge the wrong and hurt done to them. Thirdly, by the time, *alwayes*, this is not for a day, nor for a yeare, but *alwayes*, without ceaſing: put all theſe together, and the Doctrine is here clearely proved, That the Angels of God are ours, they are for us and not againſt us, they will bee avenged on thoſe that hurt us, and therefore will never hurt us themſelves; and this is their care and practice alwayes, they are ever imployed about our good, and therefore *they ſhall never ſeparte us* from our greateſt good of all, *from the love of God in Chriſt Jeſus. Hebr.* 1.14. *Are they not all miniſtering ſpirits, ſent forth to miniſter for their ſakes that ſhall be heires of ſalvation*? The Apoſtle ſpeakes here generally of all good Angels, *Are they not all*? and doth not divide them in office or nature, but joynes them in both, they are all *ſpirits* by nature: And what are they by office? They are all *miniſtring ſpirits*; and what miniſtry is it that they are imployed in? *ſent forth &c.* God ſends them forth from time to time to performe certaine offices about his children, and his heires, as a father makes his ſervants to attend him that ſhall bee his heire: and they are ſent forth to miniſter for *their ſakes* that ſhall bee heires of ſalvation. They are moſt dutifull attendants on us that are heires, and they miniſter for our *ſakes*, that is, for our good, comfort, and protection onely, never for our hurt; they know from God that we are appointed to ſalvation, and ſhall they at any time hinder us of it? They take notice of it that wee are heires to their Lord and Maſter, and ſhall they, being ſervants, goe about to hinder us of the inheritance which their Lord and Maſter, and our Father hath appointed to us? No ſurely,

they will not doe it; but on the contrary, they will helpe and further us all they can thereunto. *Psal.* 91. 11, 12. *Hee shall give his Angels charge over thee, to keepe thee in all thy wayes, &c.* God hath committed his children to the charge and custody of his Angels; What to doe? to *keepe* them, not to destroy them; and to keepe them in *all their wayes*: they shall not faile them in any one passage of their life, *to beare us up in their hands*, never to suffer us to fall utterly from God, much lesse to cause us so to fall; *that thou dash not thy foote against a stone*: They shall preserve us from the harmes that our selves or others might doe unto us, therefore themselves shall never hurt us in the least kinde, much lesse in the matter of grace and salvation. A place so pregnant to prove the infallible protection of Gods children by the Angels, that the Divell himselfe acknowledgeth it for a certaine truth, and alledgeth it for that purpose, *Matthew* 4.6. Lastly, their practice makes this good by experience; what good offices have they done from time to time for Gods children? preserved them from their enemies, as *Lot*, *Gen.* 19. 10. delivered them out of prison, as *Peter*, *Acts* 12. comforted them in their distresses, *Acts* 27. 23, 24. freed them in their troubles, as the *Israelites*, *Isaiah* 65. 9. shewed them and directed them what they must doe to be saved, as *Cornelius*, *Acts* 10. 5. In a word, infinite are the good offices that the good Angels have done for Gods children, but there is not one place extant in all Gods word, to prove that any good Angel hath done any harme to any one of Gods children: No, that is for the evil Angels to hurt us, they hurt us altogether, and never doe us the least good; but the good Angels they help us alwayes, they are altogether and onely to helpe us, and never to doe us the least harme, and therefore they, with all the power they have, can *never separate us from the love of God which is in Christ Jesus our Lord.*

Reason 1. The reasons of this point may be reduced to these two heads. First, the good Angels will not hinder our salvation, if they could: Secondly, they cannot doe it if they would. First, they will not doe it if they could; for there are foure engagements whereby the will of the Angels is so stirred and enclined towards

towards us, as that they will never hurt us if they could; First, the zeale of Gods glory: Secondly, obedience to Gods will: Thirdly, their dependance on Jesus Christ: And fourthly, their communion they have with us. First, the zeale of Gods glory, *Isaiah* 6.2. they are *Seraphims*, that is, hot and fiery spirits, burning not in fury, but in zeale for the glory of the Lord of Hosts. Now they know that God is wonderfully glorified in the salvation of his children, and therefore they will not hinder that at any hand, but zealously advance it to the uttermost of their power. Secondly, their obedience to Gods will: they know it is Gods will to give his children a kingdome, and will they crosse his will? No, they obey and doe his will, *Psalme* 103.20. they will never crosse it, They know, their fellow-Angels frustrated their estate by disobedience and will they frustrate theirs too? No, they will not. Thirdly, their dependance on Christ, and their love to him, *John* 1.51. *Hereafter you shall see heaven open, and the Angels of God ascending and descending upon the Son of man*: All their ministry is from God to us, as in Christ, and they are upheld by Christ, or else they are as changeable as the evill Angels were by nature; and they know that Christ hath redeemed us with his precious blood, and will they seeke to cast away the price of his blood? They know that Christ hath committed us to God his Father, and will they incense us against God, or God against us? Lastly, their faithfullnesse to us, and their communion with us; they take notice of us as their fellow-servants, and therefore they will not hurt us: he is an evill servant that will smite his fellow-servants; this is odious on earth, how much more in heaven? If ever the holy Angels should entertain any faithlesse or treacherous thought against us, their fellowes and brethren, heaven they know would never endure them.

The second reason: The Angels cannot doe it if they would; and this agrees more fitly with the words of the Apostle, that *they shall not be able to separate us*. There are two unmovable barres whereby they are utterly disabled from hurting us in estate of grace: the first is, the soveraigne power and over-ruling hand of God; the second is, the neerenesse of our *Reason* 2.

our communion with Christ. First, the soveraigne power of God; and his over-ruling hand both over them and us, that hinders them; they are Gods elect Angels, and we are Gods elect Children, and therefore God by his soveraigne power will never suffer them to seduce us, nor suffer us to be seduced by them; Gods election must stand good for ever. Secondly, the neereneſſe of our union with Christ, that is another barre to hinder them. Christ tooke our nature upon him, not the Angels, *Hebrewes* 2.16. and herein wee are a degree above the Angels. Now this assumption of our nature into the person of Christ, and his participation with us therein is so sanctified, and effectually ratified by faith, and by the spirit, to every true beleever, that they are truely one with Christ himselfe; and can the Angels hurt Christ? or betray Christ? or separate Christ from Gods love? then neither can they hurt us, nor betray us, *nor separate us from the love of God in Christ.*

Use 1. The Uses are these: First, since it is so that the good Angels can never impeach the estate of Gods children; therefore it shewes, that whosoever they be that doe fall away from the estate of grace by the occasion of good Angels, that certainely they were never true beleevers: such there were in the time of the Apostles, *Col.* 2.18. that under a colour of religon, and humbleneſſe of minde, did worship Angels; such as the Monkes and Friars be at this day: but what saith the Apostle in the 19. verse? They that teach such things *hold not the head*; that is, they hold not Christ as their head, they are utterly void of Christ; and so living and dying in that sinne, they are utterly void of the state of grace and salvation. This sets such a brand of reprobation on the popish Church and Religion, that they are never able to claw it off. They hold many other grosse points, which, at least by consequence, overthrow the foundation *Christ Jesus*: But of this point the Apostle saith directly, *That they that hold it, hold not the head Christ.* A man cannot be a worshipper of Angels, and belong to Christ. And doth not the Church of Rome greatly adore and worship Angels? doe they not reverence them, and call upon them? It is their professed doctrine and ordinary practice: I would faine see how

how they would answer this; they are cut off hereby from the head *Christ*. I doubt not but many of them are the Elect of God, but then either the Lord keepes them that they never fall into this sin; for if they doe fal into it, yet God gives them repentance for it before they dye, that so they shall not fall by it for ever. But let us beware of this sin in our selvs, and evermore let us take heede of Popery, that doth maintaine and teach this grosse errour.

Secondly, this teaches us the undoubted certainty of the salvation of Gods elect: that Gods childrē should ever be cast off from the estate of saving grace, is a thing impossible; there is an absolute impossibility in it. Nay there is more than an absolute impossibility in it; for mark how the case stands: It is impossible that ever the good Angels should go about to bend their power against us, to cast us out of the love of God; but if they should yet it were impossible they could do it: so that for Gods children to bee cast out of Gods love, it is a thing more impossible, than that which is indeed absolutely impossible. Oh blessed be God that hath settled and stablished us in such an holy & happy estate so stedfastly; Oh that all true beleevers would lift up themselves, and know their owne happinesse; Oh that they would confidently beleeve this heavenly truth, touching the certainety of their salvation; Oh that they would be perswaded as confidently to beleeve it, as the Apostle affirmes it: we should doe so, it is our failing that we doe not so; what base minded wretches are wee, to beleeve that God loves us in Christ, and yet we perplexe our selves with feares and distrustfull thoughts of this matter or of that, of this or that casualty, as if they should separate us from God. Our faith should lift us up as high as heaven, yea above heaven, yea above the Angels in heaven, in the matter of our assurance: Our faith should say as the Apostle doth here, *I am sure that the Angels in heaven can never be able to separate me from the love of God:* and therefore much lesse can any other creature or casualtie whatsoever; can any creature doe more then the Angels in heaven can? But if we consider further that these Angels, these mighty and powerfull Angels, are not onely not against us, but for us, affectionately for us, wholly for us, alwayes for us, and that they bend all their power to keepe us in the love of

Use 2.

God, and to make good the worke of our ſalvation; what a ſhame ſhould it be for us, ſtill to lye ſlugging in the dumps of our doubtings and uncertainties? why ſhould wee not now take heart to our ſelves, and lay faſt hold on this aſſurance?

Uſe 3. The third Uſe teacheth us, the infinite and admirable power of ſaving grace; It is infinitely greater than all the powers that are to bee found in the eſtate of nature; Gods ſaving grace is infinitely of more power to ſave us, than all the powers in the world are to deſtroy us: Of all other ceratures, the Angels excell in ſtrength and power, *Pſal.* 103.20. yet all the ſtrength and power they have, ſhall never be able to croſſe or hinder the power of grace for the ſalvation of the faithfull: this is the ſinewes of our aſſurance. Some thinke it is an eaſie matter to be ſaved: No, it is the infinite and almighty power of God, that muſt ſhew forth it ſelfe in ſaving us, elſe it is impoſſible for us to bee ſaved, 1 *Pet.* 1.5. Without this power of God, it is impoſſible that wee ſhould bee kept: there is not the leaſt ſinne forgiven, nor the leaſt corruption ſubdued, nor the leaſt ſparkle of grace wrought in our hearts, nor the leaſt temptation overcome, but by the almighty power of ſaving grace. On the other ſide, ſome ſo diſmay themſelves at their owne corruptions, Sathans temptations, and the defections of a godly life, that they thinke it impoſſible to be ſaved; here we muſt flye to the conſideration of the infinite and almighty power of ſaving grace, and then we ſhall be ſatisfied: And take heede, though thou debaſe thy ſelfe, debaſe not God: it is impoſſible with thee, but it is not impoſſible with God, for then who can be ſaved? *All things are poſſible with God, Mat.* 19. 25, 26. It is our Saviours reſolution in this very caſe, teaching us to reſt wholly and onely upon the power of God for ſalvation: It is impoſſible with men that any ſhould be ſaved; yea, but it is impoſſible with God, by the power of ſaving grace, 2 *Cor.* 12.9. *My grace* (ſaith God to the Apoſtle) *is ſufficient for thee: Paul* had no reſt in himſelfe before; but the almighty, and all-ſufficient grace of God gave him full content. This is that which gives us ſatisfaction, and makes us goe on cheerefully againſt all difficulties, the

the all-ſufficiencie of ſaving grace. And therefore let us labour to liſt up our hearts to a high and tranſcendent eſtimation of the almighty power of ſaving grace, which is the almighty power of God; trie and prove whether this be not a notable meanes of ſubduing and over-topping all other powers in the world, and ſo of bringing full aſſurance to our ſouls: trie it, I ſay, and ſee if it doe not prove ſo; looke unto the almighty power of God, and to the all-ſufficiency of ſaving grace, and this will carry us comfortably through all dangers. The want of this high eſtimation of the almighty power of ſaving grace ſoundly taken to heart, makes moſt of us come ſo ſhort of this aſſurance.

Uſe 4. The laſt Uſe teacheth us how to carry our ſelves towards the good Angels, that ſo they may not hurt us, but that we may comfortably enjoy their helpe, protection, and furtherance in the way of our ſalvation: this is a hard leſſon to learne and to practice, but yet worth our learning, and much to be deſired, and practiſed by all thoſe that would finde heaven upon earth. It is difficult, I confeſſe, but very comfortable; for either we are too negligent, or too diligent in this; either wee will not meddle at all with the nature and office of Angels, or elſe wee will meddle too much with it. If therefore wee will have the helpe, comfort, and protection of the good Angels, we muſt obſerve theſe rules. Firſt, keepe Gods good will, keepe God thy friend; the beſt way to keepe the ſervants to be thy friends, is to keepe their maſter to be thy friend; ſo keepe God to be thy friend, and that is the beſt way to keepe his ſervants the Angels to be thy friends: All the promiſes of protection by the Angels, are referred to ſuch as are Gods, *Pſal.* 34. 7. *The Angel of the Lord campeth about them that feare him*: And *Pſal.* 91. 11. *He ſhall give his Angels charge over thee, to keep thee in all thy wayes*: Feare God, and pray unto him, as *Cornelius* did, *Acts* 10. 2. 4. and walk diligently in the duties of thy calling, as the Shepheards did. *Luke* 2. 8, 9, 10. and then the Angels will comfort us, protect and keep us. The Angels love us for our heavenly Fathers ſake; If we be ſtubborne to him, they will turne their love from us.

How wee are to carry our ſelves towards the good Angels that they may not hurt us, but doe us good.

2. The second Rule is this; we must hold fast by Jesus Christ; he is the common head both of them and us; they are his Angels, *Mat.* 24. 31. and 16. 27. all the good they do us, and all the service which they owe us, is for Christ his sake, because we are in him; if he favour us, they will favour us; if he frowne on us, they will frown on us too: If ever we will enjoy the comfortable ministery of the Angels, let us lay fast hold on Jesus Christ by faith; so farre as we goe from him, they goe from us: Let us therefore lay fast hold on Jesus Christ, by faith in his blood, by love to his Majesty, by obeying the motions of his Spirit, and by conforming our selves to his example; and then the Angels are ready prest to doe us their best service; hold thou fast to Christ, and they will bee sure to hold thee fast.

3. Thirdly, take notice of the ministery of the Angels, beleeve it, and be not ignorant of it; if thou hast beene ignorant of it, yet now take notice of it, and make use of it: Wee stand in neede of the ministery of the Angels, wee know that wee are tempted many wayes; looke upon the good Angels, they will assist thee more than the bad can hurt thee, *Revel.* 12. 8. *Michael and his Angels fought, and the Dragon fought and his Angels:* Christ and his Angels, and the Divell and his Angels, they fight for our poore soules: But the Divell and his Angels doe not prevaile; but Christ and his Angels, they doe prevaile, and they are on our side to fight for us. And therefore as the Prophet, 2 *Kings* 16. 17. prayed to the Lord to open his servants eyes, that hee might see that there was more with them, than against them: So let us pray to God to open our eyes, that we may see and take notice of the ministery of the good Angels, and of their protection and care over us.

4. Fourthly, let us imitate the good Angels in obedience, *Matth.* 6. 10. *Let us doe Gods will on earth, as the Angels doe in heaven, Psalme* 103. 20, 21. They are never out of Gods way, they ever doe Gods will willingly and cheerefully: The Divell doth Gods will too, but it is grudgingly, and against his will. The good Angels they worship God, *Heb.* 1. 6. they take the cause of Gods children to heart, they rejoyce at the

the good of Gods Church and children, eſpecially at the good of their ſoules; ſo let us worſhip God alone, and let the good of Gods children, eſpecially the good of their ſoules bee the joy of our hearts. Let us imitate them thus, but yet let us beware of κακοζηλια, in the Papiſts, in ſingle life and Angelicall perfection. *Vide Origin.*

Fifthly, ſpeake not evill of thoſe that are in place and dignity, for the Angels *give not railing ſpeeches*, 2 *Peter* 2. 10, 11. The Angels doe it not, let us take heede wee doe it not. 5.

Sixthly, offend not theſe Angels, 1 *Cor.* 11. 10. *The woman ought to cover her head, becauſe of the Angels.* The Angels are about us, and obſerve our doings, and marke our carriage: If it bee reverent and agreeable to our profeſſion, they rejoyce at it; if wee miſ-behave our ſelves, and carry our ſelves unreverently in our words, geſtures, or apparrell, miſ-beſeeming our perſons, places, or profeſſion, this offends and grieves them, they diſtaſte it, and are diſpleaſed at it; let us take heed therefore that we offend them not. 6.

Seventhly, let us not worſhip them in any caſe, for that is the way to incenſe them againſt us, In *Rev.* 19. 10. and 22. 8. when *John* would have worſhipped the Angel, he was angrie, *See thou doe it not*, (ſaith hee) *worſhip God.* It is an horrible diſhonour to God, and much diſpleaſing to the good Angels themſelves, they tremble at it and abhor it: away with it, ſaith the Angel, worſhip not me, worſhip God: Which is worſe, the Thiefe, or the Receiver? If I worſhip the Angels, I am the Thiefe; if they recieve and accept it, they are the Receivers; but they abhor it. 7.

Laſtly, let us glorifie God for the miniſtery of the good Angels; the Shepheards in *Luke* 2. 20. having heard many good things from the miniſtery of the Angels, they returned glorifying and praiſing not the Angels, but God for their miniſtery. Take the benefit of it, and give the Angels due reverence and reſpect for their miniſtery, but give the honour and glory of it to God alone; Thus did *Daniel*, Chap. 6. 22. and *Peter*, *Acts* 12. 11. they doe not aſcribe their deliverance 8.

to the Angel, but to God that ſent his Angel, and yet they doe reverently mention the Angel that was the meanes of it: And wee have great cauſe to glorifie God for their miniſtery; for firſt, it is a great comfort to us: what greater comfort can we have by any of the creatures, than to have thouſand thouſands of Angels, the beſt and greateſt of Gods creatures, evermore to attend on us? Secondly, it is a great honour to us, the greateſt honour that God can beſtow upon us by any of the Creatures, that the Angels that are farre more excellent ceatures by creation than our ſelves, ſhould be attendants on us: Oh let us honour God greatly, that hath ſo greatly honoured us. Thirdly, all the good they doe unto us, they doe it but as inſtruments; it is God alone that is the Author of it, therefore let God alone have all the glory and honour of it. Obſerve theſe rules carefully and conſcionably, and I will aſſure thee from God, that thou ſhalt bee made partaker of the comfort and protection of the good Angels, they ſhall attend upon thee all thy life, to preſerve thee from evill, and to encourage thee to goodneſſe, and to comfort thee in troubles, and to helpe thee out of them; and at thy death they ſhall ſtand by thee to cheere thee up againſt the bitterneſſe and terrour of thy diſſolution, and to carry thy ſoule into heaven. And yet this is not all, for behold yet further, at the day of judgement, they ſhall ſummon thy body out of the grave, and place thee amongſt the ſheepe at Gods right hand, that there thou mayeſt receive that joyfull and bleſſed ſentence, *Come yee bleſſed, inherit the kingdome prepared for you from the beginning of the world*; ſuch honour have all Gods Saints.

THE ELEVENTH SERMON.

Rom. 8. 38, 39. THE Apoſtle here when hee propounds the dangers that belong unto the faithfull, and the comforts againſt them, hee ſets them before us in certaine rankes and orders: And the firſt rank is the dangers that come to us by death, and by life, and the comforts againſt them; and of that wee have ſpoken,

The

The ſecond ranke is, of the dangers that come to us by Angels, Rulers, and Powers; and that we have entred into, and ſhewed, that by Angels are meant all ſorts of Angels, both good and bad; both thoſe that ſtand, and thoſe that are fallen. Of the good Angels wee have ſpoken, as it pleaſed God to give ability. Now wee are to ſpeake of the evill Angels, that the evill Angels *ſhall never bee able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.* That the evill Angels muſt needs be here meant, appeares, becauſe they are generally comprehended under the name of Angels; which is common to all Angels, both good and bad: But eſpecially the evil Angels are here meant, becauſe the drift of the Apoſtles ſpeech neceſſarily requires that they ſhould bee here more ſpecially intended; for the evill Angels are the ſpeciall inſtruments and chiefe procurers of all the dangers that tend to the ſeparation of us *from the love of God in Chriſt Jeſus.* This is their maine reach and chiefe indeavour in all their practices againſt us, to make this ſeparation, and therefore they muſt needes bee here ſpecially intended in this challenge of the Apoſtle. It were a ſmall comfort to the faithfull for the Apoſtle to ſay, that they were in ſafety becauſe the good Angels ſhould not hurt them; for that were as much as if hee ſhould ſay, hee were in ſafety, becauſe his friends ſhould not hurt him: for the good Angels are our friends, and therefore will not hurt us: But the Apoſtles reach is, to avouch the ſafetie of Gods children againſt all dangers that are or can be againſt them, even againſt the greateſt and fierceſt enemies that wee have; and therfore he muſt needs meane it eſpecially of the evil Angels, becauſe they are the greateſt and fierceſt enemies that the faithfull have. And thus the Apoſtle hath brought us into the meditation of the ground of all our dangers, woes, and miſeries, namely, the evill Angels or Divels. A feareſull and diſmall argument in it ſelfe, yet as it is here applied by the Apoſtle, it is a cheereſull and a comfortable argument. It is a feareſull and diſmall thing to heare of our enemies, but it is a comfortable thing to heare of the overthrow of them. Let not any of us therefore be affraid to heare of them; wee muſt not bee affraid to fight with them, and therefore much

much leſſe to heare of them. One thing the Apoſtle tels us here, as before wee have heard for our ſound comfort, that all theſe wicked fiends *ſhall never bee able to ſeparate us from the love of God in Chriſt Jeſus*; and therefore there is no cauſe why the weakeſt beleeving ſoule, here preſent, ſhould be daunted at the hearing of this argument. Let us therefore proceed in the ſtrength of God, and in the name of our Lord Jeſus Chriſt, and in the grace, and comfort, and direction of his holy Spirit, and in the light and direction of Gods Word, and we ſhall finde an heavenly light ariſe unto us out of this helliſh darkeneſſe.

Doctrine. The generall Doctrine concerning all Angels, good and bad, was the laſt time propounded; which being applied to this particular, ariſeth naturally thus: That howſoever it bee that evill Angels are mighty workers, and great in power, and doe maliciouſly bend all the power they have againſt true beleevers, to make this ſeparation of them from the *love of God in Chriſt*; yet notwithſtanding, not all the evill Angels, with all their power & malice, or all that they can do, *ſhall ever be able to ſeparate* all, nor any one true beleever, *from the love of God which is in Chriſt Jeſus our Lord.*

For the opening of this Doctrine, I will propound theſe foure particulars, wherin I ſhall lay open the whole nature of the point. The firſt particular is, what theſe evill Angels are: The ſecond, how theſe evill Angels are fitted againſt us: Thirdly, how they ſeek to annoy us: and laſtly, how farre they may endanger us. For firſt, wee muſt know our enemies what they are; and ſecondly, we muſt know their proviſion, how they are fitted againſt us; and then thirdly, we muſt know their courſes, how they may annoy us; and laſtly we muſt know the event and iſſue, how farre they may endanger us. Theſe being knowne, the Doctrine ſhall bee well and plainely underſtood.

Explication in foure things concerning the evill Angels. Firſt, wee muſt know what theſe evill Angels are. The evill Angels are thoſe that left their firſt eſtate, and are become utter enemies to God, and to man, and to all the creatures, eſpecially to Jeſus Chriſt, and to Gods children, and to all manner of grace and goodneſſe. Firſt, that they are ſuch as left

their first estate, wee may see in *Jude* 6. Secondly, they are enemies; for hence they have their name Sathan and there is no name more commonly given them, both in the Old Testament and New Testament, than this name Sathan, which signifies an enemy. And howsoever this name in the Scripture seemes sometime to point out the chiefe of Divels, yet it doth appeare that it is applied in Scripture to all Divels, *Matth.* 12.26. *If Sathan cast out Sathan*, which is not meant of the Prince of Divels, as if the Prince should cast out the Prince; but it is meant of all the Divels: if they should be one against another, then how should their kingdome stand? They are enemies, and they are utter enemies, deadly enemies, and that first to God, dishonouring him, accusing him, blaspheming him, opposing against him to the uttermost of their power. Secondly, they are enemies to man, they murthered us all with one blow, in the loines of *Adam*; and not content with that, they still follow the blow, and pursue mankinde with deadly hatred. Thirdly, they are enemies to all the Creatures, seeking and working daily, as much as in them lies, the utter ruine and confusion of the whole frame and order of nature, in the sea, in the winde, and in the aire, and in all places. Fourthly, they are speciall enemies to Jesus Christ; this is that that galls these evill spirits, that Jesus Christ, the mediatour betwixt God and man, comes to reconcile God to man, and to deliver man out of the power of these hellish spirits; yea, and that hee doth utterly destroy and vanquish these evill spirits, and all that take part with them, even all the powers of darkenesse; here is their edge, and stomacke. This heavenly person Jesus Christ, in his heavenly office of the Mediatour, is the principall object of all their hellish spite: they fought against him by themselves, and by their instruments all his life, and at his death they laid on load, and did bend and muster up all their forces, and spit out all their venome against him. Fifthly, they are enemies to Gods Children, they are also a great eye sore to Sathan, he cannot endure them; and it is hard to say whether Sathan hate our heavenly Father more for our sakes, or whether hee hate us the more for our heavenly Fathers sake; howsoever, the Divell is our

adversary in a speciall manner, 1 *Pet.*5.8. *Your adversary the Divell*, saith the Apostle, hee is a generall accuser, accusing man to God, and God to man, but he is the speciall accuser of the brethren. Lastly, hee is an enemy to all grace and goodnesse, hee hinders it, hee slanders it, he hates it, he suppresseth it with all his power; hee knowes that if grace and goodnesse stand, hee must fall, and therefore hee labours to overthrow all grace and goodnesse, that he may stand. See this in one of his Impes, *Acts* 13.10. *Elimas* the Sorcerer, *Oh childe of the Divell* (saith the Apostle to him) *enemie to all righteousnesse, &c.* If it be so with the children, that they are enemies to all goodnesse, much more it is so with their father the Divell. So we see what these evill Angels are.

2. *In nine things concerning them.*

Secondly, let us see how they are fitted against us; for this is needfull to be knowne, that so we may provide against them. They have many advantages whereby they are fitted against us; First, they are very many; Secondly, they are very strong; Thirdly, they are very malicious; Fourthly, they are very subtile; Fifthly, they are very active and nimble; Sixthly, they are very busie; Seventhly, they are very well appointed; Eightly, they are very well experienced; and lastly, they are very dangerous.

1. First, they are very many, *Marke* 5.9. *One man was possest of a legion of Divels*; now a legion containes sixe thousand; what? so many Divels in one poore man; how many thinke you are then in all the world? Any one Divell is too hard for any one man; oh how hard then is that poore soule bestead that is assaulted with many Divels? This is the case not of some of us onely, but of all of vs, if wee understand our case aright.

2. Secondly, as they are very many, so they are very strong, and therefore they are set out in Scripture under the similitudes of a strong man, *Luke* 11.21. *When a strong man armed keepeth the palace, &c.* and so of a strong beast, yea, the strongest of all beasts, a Lyon, 1 *Pet.*5.8. *Your adversary the divell as a roaring Lyon, &c.* and the hold which they have in the heart of an unregenerate man, is said to bee a strong hold, 2 *Cor.*10.4. they are very strong in getting the prey, it shall escape

escape them hard but they will seize upon us; and they are very strong in keeping the prey, when once they have seized, they will tug hard before they let goe.

Thirdly, they are very malicious, and therfore the Divel is fitly set out unto us by the name of a *great red Dragon, Rev.* 12. 3. The Dragon of all creatures, is the most fierce, spightfull and malicious: Sathans malice is greater than the Dragons, for he is a *great* Dragon; and more fierce than the malice of the Dragon, for he is a *great red Dragon*, saith the Apostle: as who should say, that hee burnes fierie red in malice alwaies against Gods Church. 3.

Fourthly, they are very subtile, and therefore they are compared to a Serpent, *Revelat.* 12. 9. *That old Serpent called the Divell and Sathan was cast out, which deceiveth all the world*; and the Serpent is verie subtle, *Gen.* 3. 1 *Now the Serpent was more subtle, &c.* The Divell is an old subtle Serpent; so subtle, that (saith the Apostle) *he deceives all the world*; this he hath done, and this he doth daily. 4.

Fifthly, they are verie active and nimble, they are spirits by nature, and therefore by reason of the spiritualnesse and agility of their natures, they can and doe passe from place to place, quickly and suddenly to and fro as the lightning. When *Job* was to be tried, see how nimbly Sathan bestirred himselfe, first, to his Oxen in one place, then to his Sheepe in another place, then to his Camels in another place, and then to his Children in another place, and all this in a trice, in the turning of an hand as it were, *Job* 1. And when our Saviour Christ was to be tempted, how quickly did Sathan get him up to the top of the pinacle of the Temple, and to the top of an high mountaine? in the twinckling of an eye, saith the Text, *Luke* 4. 5, 6. 5.

Sixthly, hee is verie busie, hee compasseth the world to and fro, *Job* 1. 7. *And walketh about seeking whom he may devour*, 1 *Pet.* 5. 8. When wee sit still, hee walkes about us, when wee are most at leasure, hee is most busie to doe us mischiefe, when we sleepe hee wakes, when our senses are bound up (as they are in our sleepe) and the inmost powers of our soules are in some sort lockt up from him, yet then he leaves us not, but 6.

even in our sleep he deludes our senses with many idle and vain imaginations, and pollutes our thoughts with much filthinesse and uncleannesse.

7. Seventhly, they are verie well appointed, and therefore are compared to a strong man *armed*, *Luke* 11.21. and if one be too weake of himselfe, hee can goe presently and take seven spirits more to him worse than himselfe, *Luke* 11.26 and then he will be hard enough for us. The Divell hath all the world to his friend, as hee carrieth the matter: like a Spider that hath his Cop-web in everie corner of the house to catch the poore silly Flyes; so the Divell hath his snares and Cop-webs in everie corner of the world to catch our poore sinfull soules withall.

8. Eightly, they are verie well experienced, and therefore the Divell is called, *the old Serpent*, *Rev.* 12.9. A mans experience is a great advantage to him, though it be but of some few yeares; what wonderfull advantage then is the Divels experience against us, which hee hath had since the beginning of the world?

9. Lastly, they are verie dangerous, there is no more but a word and a blow with them; first, a temptation, then presently an inclination, and then presently a sin, and then hell and damnation; short worke. This is alwayes Sathans intention in all his assaults, and this he ever brings to passe, where he hath his reach, and where hee is not bridled by the over-ruling hand of God; and therefore hee is called a devourer, a destroyer, and a murtherer.

Five particulars how the Divell annoyes us.

3. Thirdly, we must know how they seeke to annoy us; surely, they seeke to annoy us every way at all times, and in all places, and in all states and conditions and upon all occasions, and by all meanes, and instruments; what is it that he will not make an instrument to fight against us withall?

1. First he bends all his own power, malice, and subtiltie against us, and all the forces that the kingdome of darkenesse can afford, flattering, threatning, deluding, buffeting, tempting, vexing, and tormenting us, even spending themselves to doe us a mischiefe.

2. Secondly, not content with this, hee sets the creatures against

againſt us, the ſea, the winde, and ſtormes, and tempeſts, all to annoy us, afflict us, croſſe us, and diſquiet us; yea, even our meate, and our drinke, and our bed, thoſe deare creatures of God which wee cannot live without, hee makes them to bee a ſnare unto us.

Thirdly, hee incenſeth men againſt us to perſecute us, to afflict us, to tempt us, yea, ſometime our owne deareſt friends, our owne wives and children. 3.

Fourthly, not content with all this, hee ſets our ſelves againſt our ſelves, our appetite againſt our reaſon; the fleſh againſt the ſpirit, our practice againſt our judgement, and our owne wils againſt our owne ſoules; and this is a moſt dangerous aſſault, for now they are our enemies that are of our owne houſhold: and till Sathan can come to this, to make our ſelves againſt our ſelves, all his aſſaults can never hurt us. 4.

Laſtly, as he ſeekes to ſet the whole world againſt us, ſo hee proceeds further, and ſeekes to ſet God againſt us too. Let us aſſure our ſelves that Sathan is with God every day, accuſing us, and pleading againſt us, and ſuing out a Commiſſion from God againſt us, as he did againſt *Job*, that he may have us in his own power, to doe his own will upon us, and to hurt us. 5.

Fourthly, we muſt know how farre they may endanger us; ſurely they may endanger us, ſo farre as God ſhall be pleaſed at any time to give them commiſſion, and no further: As God hath ſet a bound to the raging ſea, that thus farre his proud waves ſhall come, and no further: ſo God hath done to Sathan, and all the powers of darkneſſe, thus farre they ſhall goe, and no further: They may endanger us to the ſpoiling of our goods, and to the hurt of our bodies, and to the diſtemper of our ſpirits, and ſome times to the loſſe of our lives; but never to the loſſe of our ſoules: God gives way unto them, that they may ſeparate us from all worldly things; but hee never gives way unto them to *ſeparate us from the love of God in Chriſt Jeſus*; which being the chiefe end of all their endeavours (for whatſoever meanes they uſe, this is the principall end they aime at, to *ſeparate us from the love of God in Chriſt Jeſus*) being not able to attaine unto it, here they are foiled; and this is their torment, and a ſpe- 4.

ciall portion of their hell in this world.

Proofes. Now let us come to the proofes: *Gen.*3.15. *I will put enmity betwixt thee and the woman, & betwixt thy seed and her seed; hee shall breake thine head, and thou shalt bruise his heele.* God himselfe speakes this to Sathans face, for his greater discouragement: And the speech containes two things; First, the enmity that should bee betwixt the woman and the Serpent, and betwixt their seeds, that is, betwixt Sathan and mankinde; Secondly, the issue and event of it; The enmity in the former part of the verse, *I will put enmity, &c.* where wee see, first, that this is a mutuall enmitie, that is, of Sathan against us, and of us against him; he should exercise continuall enmity against us, and wee must exercise a continuall enmity against him: Secondly, it is a deadly enmity, a deadly feud, as we say, not onely against the persons themselves, but against their seede too; it is a deadly enmity, never like to be reconciled; he and his seede, against us and our seede, and wee and our seede, against him and his seede. Thirdly, this enmity is of Gods owne ordinance, *I will put it*, saith God; therefore never think it strange, that Sathan is such a deadly enemy against us, God hath so ordained it; neither must wee thinke it much that wee are continually put to this fight against Sathan: for it is God that hath imposed this condition upon us. Then the issue followes in the later part of the verse, *Hee shall breake thine head, and thou shalt bruise his heele.* Sathan shall but bruise her heele: he may tempt, and trouble, and disquiet Gods children, and persecute them, and take away their goods, and happely their lives too, but this is nothing, it is but a little nibling at the heele, it is nothing in respect of our soule: It is but the heel that he can hurt, some outward part, but he can never touch us in our head, that is, in the hold that we have in the love of God through *Jesus Christ.* But on the other side, *the seede of the woman shall breake thine head*, saith God; Sathan shall part with the greatest losse; his head shall be broke and his power destroyed, his purposes disappointed, and at last himselfe utterly vanquished and confounded; Here is strong comfort for Gods children. Yea, but this is spoken of Christ himselfe, he is the seede meant there: I answer, it is spoken of Christ

Chriſt indeede, but withall underſtand, that in the caſe of Chriſt, is ſet forth the caſe of every beleeving ſoule, as Chriſt being the head and we the members, and therefore that which is done by Chriſt againſt Sathan, is done for us, on our behalfe, and to our benefit, *Matthew* 16. 18. *Thou art Peter, and upon this Rocke will I build my Church, and the gates of hell ſhall not prevaile againſt it.* In the 16. verſe *Peter* had made a glorious confeſſion of ſaving faith, *Thou art that Chriſt the Sonne of the living God*: In this 18. verſe our Saviour quits him, and ſaith, *Thou art Peter, &c.* as if he ſhould ſay, Is it ſo *Peter*, that thou haſt this faith in thine heart to make this confeſſion of me? Then I ſay unto thee, *Thou art Peter, and upon this Rocke*, that is, not upon *Peters* perſon, nor upon *Peters* confeſſion, *but upon the matter of his confeſsion, Chriſt Jeſus the Sonne of the living GOD, upon this Rocke will I build my Church*, that is, all true beleevers; and that ſo firmely and ſurely, that all the gates (that is, all the powers of hell) ſhall never prevaile againſt *it* to overthrow *it*. Hell hath many gates, the gates of ſinne, and death, and the Divell; yet all theſe gates of hell, and all theſe powers of darkeneſſe ſhall never bee able to ſhake off this building from this foundation, this Church from this Rocke, to ſeparate any one true beleeving ſoule from the love of God which is in *Chriſt Jeſus our Lord*; Many other promiſes there are in the Scripture of this nature: Yea, but theſe are but promiſes: If theſe promiſes doe not ſufficiently confirme our diſtruſtfull hearts in the perſwaſion of this heavenly truth, ſee it by experience, and let that confirme us.

In *Revelations* 12. 7. to 11. verſe, where the holy Ghoſt ſets it downe as a thing already done, there is ſet downe a battell, and the ſucceſſe; the battell in the 7. verſe, *Michael and his Angels fought againſt the Dragon, and the Dragon and his Angels fought.* Here muſt needes be a great Battell, when all the world is divided into two parts, to fight one againſt another: What is the ſucceſſe? firſt, on the Dragons part, *he prevailed not*, verſe 8. hee was diſappointed of his purpoſe, all his labour againſt Gods children was loſt and ſpent in vaine; and in the 9. verſe. *Hee was caſt out of heaven*, and his Angels with him;

him; he had a shamefull overthrow. The successe in respect of the beleevers, what was that? first, great joy and triumph in heaven, verse 10. and secondly a glorious conquest, verse 11. they overcame him; How? by that blood of that Lambe, &c. This is the common estate of Gods Church and children, and this every true beleeving soule shall surely finde in particular, in his greatest fight against sin and Sathan, from time to time, to the end of the world.

Reasons. The Reasons of this point. There are no reasons on our part, why Sathan doth not prevaile against us, for wee are ready to lye downe as beasts, and to betray our own soules, and to be taken of him at his pleasure: no, all our stay and safety is meerely through God in Christ.

1. The first Reason is this; God by his power restraines and limits the power of Sathan, as wee may see in *Job* 1. and 2. Chapters: when he lets him loose upon *Job*, it is with restraint still, All that he hath is in thy power, onely upon himselfe put not forth thy hand, *Job* 1. 12. and in the second Chapter and 6. Verse, *Behold, he is in thine hand, but save his life.* Now the power of God is more mighty to helpe us, than the power of Sathan is to hurt us, 1 *John* 4. 4. *He is greater that is in us, than he that is in the world:* and except the Lord should thus limit and binde the power of Sathan, no man living could ever stand against him: God restraines him, and keeps him as a Lyon, within bars and grates.

2. Secondly, he restraines their rage and malice, as he did *Luk.* 8. 33. where he turned the rage of the Divels, from the man that was possest with them, unto the swine: Gods goodnes is more able and ready to preserve us, than Sathans malice is to destroy us.

3. Thirdly, God defeates the plots and purposes of these evill spirits, *Zacharie* 3. 1, 2. his wisedome over-reaches all their subtilties, and watches over us more effectually to save, than they, with all their subtilties, can doe to cast us away.

4. Fourthly, God endues us with grace and strength from above, to resist and stand fast, that they may not prevaile against us; for it is not our owne strength wee stand by, but it is the power

power of God, 1 *Cor.* 12.9. *His grace and his power is all-ſufficient to preſerve us.*

The laſt maine Reaſon is from Chriſt himſelfe, for hee is Sathans vanquiſher, and he is our Captaine and Protector, and therefore it muſt needes follow, that Sathan ſhall be overthrowne and never prevaile; and that we ſhall never be overthrowne, but ever prevaile: That Chriſt himſelfe is Sathans vanquiſher and overcommer, we may ſee in that, *Gen.* 3.15. *He ſhall break Sathans head*: *Rom.* 16.20. *He ſhall tread Sathan under our feet ſhortly*: 1 *John* 3.8. *He it is that doth looſe and undoe the workes of the Divell*: hee foiled the Divell hand to hand in all his temptations, *Mat.* 4.11. And he it was that rebuked the Divel, & caſt out thoſe foule ſpirits in his life, as appears in many ſtories of the Goſpel: And at his death, he it was that deſtroyed them, *Heb.* 2.14. *He deſtroyed through death him that had the power of death, that is the Divell*, ſaith the Apoſtle; at his death he ſpoiled them, and triumphed over all the powers of darkeneſſe openly upon the Croſſe, *Col.* 2.16. therefore Sathan muſt needs bee overcome, and can never prevaile. Secondly, Chriſt is our Captaine and Protector, and therefore wee cannot bee overcome, but muſt needes prevaile, *Luke* 22.42. Sathan deſires to winnow every one of us, that is, to deſtroy us; but *I have prayed for you* (ſaith our Saviour) *that your faith faile not*. Sathan hee is a daily ſutor to God againſt us; Chriſt Jeſus hee ſupports us, and is a continuall ſuror to his heavenly Father for us: Now, if the Divell ſhall bee heard before Chriſt Jeſus, then wee may periſh: But if Chriſt Jeſus ſhall be heard in heaven before the Divell, then it is utterly impoſſible that ever the evill Angels ſhould prevaile againſt us. 5.

The Uſes of this point are theſe. The firſt is for reproofe: It ſerves to reprove an overweening conceit that many men have of a poſſibilitie of Sathans prevailing againſt Gods children, to caſt them out of Gods favour; ſome hold it as a general & common poſſibility againſt all Gods children, that Sathan may ſeparate them from the love and favour of God; and they plead hard for it too; but theſe are but the Divels pleaders and proctors againſt God; and wherin can they do better ſervice for *Uſe* 1.

the Divell against God, and against his wisedome, and power, and mercy, and truth, and promises ? what better Advocates can there be for hell then these Papists, and Arminians, and others, that hold this blasphemous errour, are ? They doe highly advance and magnifie the kingdome of darkenesse, and ascribe more to it, than to the kingdome of light, ascribing a prevailing power to the kingdome of darkenesse against the kingdome of light; for is not every true beleever a member of the kingdome of light ? If therefore the evill Angels can separate any one true beleever from the love of God in Christ, then the kingdome of darkenesse shall prevaile before the kingdome light : Oh blasphemous, impious, and odious conceit !

2. Secondly, it is for reproofe of some others, that are onely fearefull and timerous of their owne particular estate, that say in themselves, Oh ! surely, I shall fall away from God; though the Divell be not able to plucke away others from God, yet he may plucke me away ; the wicked fiend haunts mee sore, and surely hee will plucke me away from God before he hath done with mee. Poore soules, they would faine come neere to God, and bee better perswaded of their estate, but they dare not be so bold, or cannot be so strong. Wel, come and let us reason together : Sathan, thou saiest, will never let thee alone, hee is alwayes tempting thee, and therefore hee will at last surely plucke thee away from God : Oh thou of little faith, why doest thou thus vexe and wrong thy selfe ? why wilt thou give sentence with thine enemy against thy selfe ? Is it not enough for the Divell to brag and boast, that he can pull thee, out of Gods hands, but thou wilt beleeve him, and give sentence on his side, and say as he saith ? Tel me, hath not God kept thee from him hitherto ? and wilt thou distrust him now, whose truth and saving mercy thou hast had so long experience of ? Doest thou not thinke in thy conscience, that the Divell hath alwayes done his worst against thee, ever since thy first conversion ? and yet through Gods mercy he hath not prevailed hitherto, to *separate thee from the love of God in Christ Jesus*, but thou art still preserved ; why then dost thou distrust that he shall prevail hereafter ? God is as strong to uphold

uphold thee as ever he was ; thy ſelfe, if thou beeſt a true beleever, doeſt daily grow in grace, and ſo art more able to ſtand faſt every day than other, though happely thou feeleſt it not ; and the Divell is weaker and more heartleſſe every day than other againſt thee, as having laboured in vaine all this while, why therefore art thou thus diſcouraged ? beleeve not Sathan, checke thy ſelfe for this unbeleeving heart, and gather better ſpirits, and put on more comfortable reſolutions, caſt thy ſoule and ſtate confidently on the Lord in faith in Chriſt; and in obedience to his will, aſſure thy ſelfe that thou being a beleeving ſoule, God hath ſet his marke upon thee, and therefore reſt thou upon him, and all theſe evill Angels ſhall never bee able to plucke thee out of the protection of his love in Chriſt.

The ſecond Uſe is for comfort ; here is matter of ſound and ſingular conſolation to all true beleevers. Firſt, againſt evill Angels themſelves ; Secondly, againſt their temptations; Thirdly, againſt our ſinnes : Sathan is the evill Angell, his temptations are his inſtruments whereby hee workes, and ſinne is his worke ; here is our comfort, that neither Sathan himſelfe, nor his inſtruments, nor his workes, ſhall ever prevaile againſt us, to plucke us away from God. Firſt, here is matter of comfort againſt Sathan himſelfe, and all the advantages he hath againſt us ; feare them not, for they ſhall never bee able to caſt thee out of the eſtate of grace, and of Gods love. Liſt up thy heart, and conſider how God hath furniſhed thee with particular comforts againſt all the particular advantages that the evill ſpirits have againſt thee: Firſt, thou wilt ſay, the evill Angels are very many ; True, but what then ? Did not Chriſt, even with one word, caſt out a legion of Divels at once out of one man ? *Marke* 5. 8. then never feare them for their multitude ; that one onely God is infinitely more than innumerable Divels ; Yea, but ſecondly, they are very ſtrong : It is true, Sathan is the ſtrong man in indeede, but Chriſt is a ſtronger man, *Luk.* 11. 22. and overcommeth him. The Divell is a roaring Lyon. It is true, yea, but Chriſt is a Lyon too, and a ruling and raigning Lyon, hee is the Lyon of the tribe of *Judah*, the royall Tribe ; hee rules *Uſe* 2.

all, and he makes that other Lyon the Divell, when hee comes in presence, to crye out and roare for feare and anger, *Luk.* 4. 33, 34. an uncleane Divell cryed out with a loud voice saying, *Oh! what have we to do with thee, &c.* therfore never fear them for their strength: Yea, but thirdly, they are very malicious against us: what then? God is very loving and gracious to us. If the King favour any man, and carry a speciall love towards him, what though the subjects hate and maligne him? the Kings favour will keepe him farre enough out of the reach of their malice: and is not the love and favour of God to his children a farre greater shelter from the Divels malice? Fourthly, yea, but they are very subtile; what though they be? There is no subtilty can stand against God: Christ is our wisedome, 1 *Cor.* 1. 30. and therefore what neede we feare their subtilty? Yea, but they are very active and nimble, they can speedily passe from one place to another: what then? God is alwaies present in all places alike; whersoever thou art, God is there present and ready to keepe thee, before ever the Divell can come at thee to annoy thee: Yea, but sixtly, they are very busie and watchfull, they sleepe not: It is true, behold also, *He that keepeth Israel never slumbreth nor sleepeth.* The Divell alwaies watcheth over us for evill, and not for good; but our heavenly Father alwaies watcheth over us for good, and not for evill, therefore feare them not: Yea, but seventhly, they are very well provided and appointed against us; It is true, but I hope heaven is better appointed and furnished than hell: What is all their provision to the provision of the Lord of Hosts, that hath all creatures of heaven and earth at his full command? Yea, but eightly, they have very much experience: Yea, but what is their experience which they have gotten in some five or sixe thousand yeares, to match with the knowledge and wisedome of God, which hath beene from all eternity? The Divell knowes us, and our fashions and dispositions, but as a spie, and as a captious censurer: but God knowes us as our Maker and Ruler, and gracious disposer of all our wayes; why therefore should we feare Sathan for his long experience? Yea, but lastly, they are very dangerous: It is true, where Sathan rules he is so: but God will pluck his children out of their

pawes

pawes and clutches, as a prey to himſelfe, and make them dwell ſafely under the ſhadow of his wings; why then ſhould wee bee diſcomforted at the dangerouſneſſe of theſe enemies? Therefore feare none of theſe advantages which the evill ſpirits have againſt us, for wee ſee wee have particular comforts in Scripture againſt them all. Wherefore all you that are true beleevers, comfort your ſelves in God, your eſtate is good, and your ſalvation ſure, through Gods mercy, even againſt all the Divels in hell; And therefore let us be perſwaded reſolutely of it, and comforted throughly by it, and bleſſe God for ever for it, through Jeſus Chriſt.

Secondly, this ſerves alſo to comfort us againſt the temptations of Sathan, which are his engines and inſtruments: ſurely wee are in ſafety againſt theſe alſo; for if the evill ſpirits themſelves cannot plucke us from God, but that wee are in ſafety againſt them, then comfort your ſelves, yee are in ſafety alſo againſt all their engines too; all their temptations ſhall not doe it. I doe not ſay, that Gods children ſhall not bee tempted at all, for they muſt never looke to bee free from temptation while they are on the earth, if they be Gods children; but I ſay, here is a warrant for us, that we ſhall never be utterly overcome by Sathans temptations. Tell mee, thou true-beleeving ſoule, that haſt true faith, though it be but little, art thou perſwaded that God loves thee in Chriſt? thou wilt ſay; Yes, I am; why, then tell me further, If God doe love thee, canſt thou ever thinke that God will ever ſuffer thee to be caſt away by a ſcurvy temptation of a curſed Divell? I aske it thee againe; If God doe love thee, canſt thou ever thinke that God will ſuffer thee to bee caſt away by any ſcurvy temptation of a curſed Divell? No, he cannot, nor hee will not; it is as impoſſible, as for heaven to bee ſwallowed up of hell; *God knowes how to deliver his* (ſaith the Apoſtle): either God will prevent the temptation, that wee ſhall not bee tempted at all; or if wee bee, God will qualifie the temptation, that it ſhall not bee too ſtrong againſt us; or elſe hee will give us ſtrength againſt the ſtrongeſt temptation, that it ſhall not bee too hard for us; or if wee bee overmatched with the temptation for a while, yet God will recover us by his Spirit, and make us to

take better hold of him for the time to come, and ſo the iſſue ſhall bee good: All this God hath paſt his word for, 1 *Cor.* 10. 13. *God is faithfull, which will not ſuffer us to bee tempted above that wee are able, but will even give an iſſue with the temptation, &c.* God hee pawnes his faithfulneſſe for the confirmation of it, therefore let us embrace this heavenly truth, and build ſurely upon it, and take ſound comfort in it, and then wee ſhall moſt ſurely bee ſafe againſt all Sathans temptations.

Thirdly, it is comfort to us againſt our ſinnes; they are the Divels workes, and theſe ſhall not ſeparate us from God wholly: For ſome man might ſay, *Paul* thou telleſt us all this while that the evill Angels ſhall not ſeparate us from God; but what comfort is this? *Our ſinnes they doe ſeparate us from God, Iſaiah* 59. 2. what ſayeſt thou to them? But the Apoſtle knew what hee ſaid; for if wee bee ſafe from the evill Angels themſelves, then ſurely we are ſafe from their workes; if any thing can ſeparate us from God, then ſinne can; and if ſinne can, then the evill Angels can: But the evill Angels cannot, and therefore ſinne, which is their worke, cannot: So farre as ſinne prevailes, ſo farre it may ſeparate us; if it prevaile for a time, then it ſeparates us for a time from God, that is, in our ſenſe and feeling, but ſuch breaches are made up by daily repentance, faith, and Chriſts interceſſion; but if it prevaile for ever, then it will ſeparate us for ever from God; but they cannot prevaile over the faithfull for ever. But when the Apoſtle tels us, the evil Angels ſhal never ſeparate us from God, it is as much as if he had ſaid, that God will not ſuffer us to be wholly overcome of ſinne, 1 *John* 3. 9. nor to fall into thoſe ſinnes that may ſeparate us wholly from him; for then the evill Angels may ſeparate, if ſinne may, which is their worke. Here is the love of God in Chriſt; firſt, Gods love, and love covers a multitude of ſinnes, it is ſo with men, much more with God; and ſecondly, Chriſt Jeſus he takes away our ſinnes, and hath pulled downe the partition wall of our ſinnes, that they cannot ſeparate us from God: So wee ſee that neither the evill Angels themſelves, nor their temptations, nor ſinne can ever ſeparate us from God. Theſe comforts God affords us in his word

word for his children, and therefore let us take hold of them; And now that wee are to come to the Sacrament, what uſe are we to make of it? The Sacrament is a Seale of Gods Word; then make this uſe of it, to ſeale up that Word to our ſoules that wee have now heard: The Sacrament ſeales and ſweares to us, that all is true that God ſaith in his Word; the Sacrament is a pledge and token that God gives us of the truth of his Word: Haſt thou heard then, that all the evill Angels with all their power and malice, ſhall never be able to ſeparate thee from the love of God in Jeſus Chriſt? then now receive the Sacrament as a ſeale thereof, that as verily as thou receiveſt the Bread and Wine, ſo truely doſt thou receive the Body and Blood of Chriſt, that is, the benefit and the merits thereof, the love and mercy of God in Chriſt, and therefore take Chriſt here, and take all things with him; Hee that gives thee Chriſt in the Sacrament, gives thee all things with him, *grace, mercy, peace, comfort, forgiveneſſe of ſinnes*, and what not? Therefore let us now make uſe of the Sacrament to ſeale up the truth of Gods Word to us, that wee have now heard; and let us intreat God to ſtirre up our hearts to a holy uſe of it, that ſo it may aſſure us of the certainty of our ſalvation, and let us not liſten to Sathan, but let us hearken to God in his Word and Sacrament, that ſo we may ſtand faſt, and *having fought a good fight, and finiſhed our courſe*, wee may enjoy the Crowne of life, which God will give us at that day.

The laſt Uſe is for inſtruction, teaching us to uſe the means for the procuring and enjoying of this ſafety; for though it bee certainely confirmed, that the evill ſpirits ſhall never prevaile againſt us, neither by themſelves, their temptations, or our ſinnes, to *ſeparate us from the love of God in Chriſt Jeſus*; yet ſuch meanes muſt of neceſſity be uſed, whereby this end may be attained unto: & take this for a warning, that they that are not carefull to uſe the means in ſome true meaſure, may juſtly ſuſpect, that as yet they have not any knowne intereſt in this priviledge: And therefore here we muſt learne, firſt, what we are to avoid; ſecondly, what we are to doe, that ſo we may enjoy this ſafety; and thirdly, the meanes to helpe us in both theſe. Firſt, what we are to avoid; and firſt, doe not thou dare *Uſe*

them

them nor provoke them: It is not good to provoke Waſpes and Hornets, but it is much worſe to provoke Divels. Some rude people will dare the Divell, and challenge, and bid the wicked fiend to come if he dare, and to doe his worſt, &c. Silly wretches, the Divell laughes at them to ſee how foole-hardy they are againſt him, that hath them in his clutches already: Nay beloved, theſe enemies are eager enough againſt us of themſelves they need no provocation; as long as he is the challenger of us, and gives the on-ſet on us, wee have our warrant to fight againſt him, and a promiſe of protection and deliverance: But when wee are the challengers, and give the on-ſet upon him, if ever we be foiled, as uſually it ſo falls out, it was our owne ſeeking, and wee have our mends in our owne hands. Secondly, raile not at him, nor revile him; though he come againſt thee as *Goliah*, railing againſt the living God, curſing and blaſpheming, yet doe thou goe againſt him as *David*, peaceably and holily in the Name of the Lord of Hoſts, and then be ſure of victory; Learne of the Arch-Angel, *Jud 9. Not to raile againſt the Divell*, but ſay as he ſaid, *The Lord rebuke thee*; and if it be ſpoken in faith, it is the ſoareſt ſneape, that thou canſt give him: not, I defie thee, avaunt curſed fiend, and ſuch like; theſe are but bug-beares: but this, *the Lord rebuke thee*, being uttered by faith on earth, and anſwered by audience in heaven, quailes him ſoundly. Thirdly, reaſon not with him: if once he can bring thee to parlee with him, as he did *Eve*, then he hath halfe catcht thee already; Hee is a cunning Sophiſter, hee will put many trickes and fallacies upon thee: and he is a ſtrong reaſoner; no man is able to anſwer him in reaſon, though hee ſhould uſe no deceit. Fourthly, beleeve him not, whatſoever he ſaith: wilt thou beleeve a common lyer? hee is the common father of lyes, and of lyers too; though hee ſpeake truth, beleeve him not in the ſpeaking of it, for he hath ſome ſiniſter intent in it, and ſo he lyes even in ſpeaking truth. This is the firſt in-let of Sathan into the heart, to beleeve his ſuggeſtions, and therefore beleeve nothing that comes from him, hold him not parlee, and he ſhall never hurt thee. Laſtly, give no way to him, no not in the leaſt paſſage; he is a ſubtle Serpent, if he get in but the head, but the faſtening of an

an evill motion upon thee, he will ſoon winde in the whole body.

Secondly, here we muſt learne what is to be done, that wee may be in ſafety againſt theſe evill ſpirits.

Firſt, we muſt ſtand faſt.

Secondly, we muſt reſiſt; But you will ſay, What cares hee for any reſiſtance? yes, he doth, *James*, 4.7. *Reſiſt the Divell, and hee will flye from you*: 1 *Pet.* 5.8, 9. *Your adverſary the Divell, as a roaring Lyon, walketh about ſeeking whom hee may devour.*

Thirdly, here wee muſt learne the meanes both how to avoid, and how to doe theſe things:

The firſt is Reſolution.
The ſecond is ſtrength.
The third is weapons; ſpecially *Sword* and *Buckler*, the *Word* and *Faith*.
The fourth is Skill.
The fifth Courage.
The ſixt Watchfulneſſe.
The ſeventh Prayer.
The eight Patience.
The ninth Perſeverance.

FINIS.

A Table ſhewing and directing unto the things of ſpeciall obſervation *handled in this Treatiſe.*

Communion with God, two-fold, {1. *Generall.* 2. *Speciall.*

True Beleevers are partakers not only of Gods bleſsings and gifts, but alſo of his nature and being; and how. pag. 7

The true beleever is joyned to every perſon in the God-head 8

The maine reaſon why God maketh us one with him, is his love. ibid.

How Chriſt maketh our communion with God. 9

All the exerciſes of Gods communion with us, and all the exerciſes of our communion with him, are carried by the Spirit; and how. 11

Chriſt is a Saviour to none, but to ſuch as are or ſhall bee in him, and he in them; they in him by faith, hee in them by his Spirit. 12

Two evidences of a true communion with God. 13

How communion with God may bee maintained, and encreaſed. 15

A three-fold love wherewith God loveth his children. 19

Gods love in our ſpirituall union performeth ſuch offices as a bond doth, and what they are. ibid.

How Gods love over his, is like a Banner. 20

All the good which God doth to any of his creatures, is meerely of his love and good will towards them. 21

The communion betwixt God and the faithfull is ſuch a one as is betwixt the head and the members, the father and the childe, the husband and the wife: and how. 22

How all that is in us of our ſelves, is againſt our communion with God. 23

Mans merits confuted. 24
Five duties which the love of God ſhould provoke us unto. 24 *&c.*
Foure markes whereby wee may know whether God love us or no. ibid.
It is the greateſt ſigne of Gods wrath, to let us live and dye in our ſins. 25
How a man may know whether he love God. ibid.
How a man may know whether afflictions be chaſtiſements, or judgements to him. ibid.
How a man may keepe in Gods love, and what he is to do to that end. 27
The excellency of a true beleevers communion with God, laid downe in foure things. 28
The names Chriſt *and* Jeſus, *opened and explained.* 30
How Gods love, and ſome actions thereof be both in Chriſt and for Chriſt; and how his love, and ſome actions thereof be in, but not for Chriſt. 31
God hateth not onely the worke, but alſo the workers of iniquity. 33
Mediation of Saints and merits of man confuted. 35
The miſerable eſtate of thoſe that are out of Chriſt. 36
The bleſſed eſtate of thoſe that are truely in Chriſt. 37
How we may get to be in Chriſt. 38
The wonderfulneſſe of the love of God to his choſen, ſet out in five things. 39,40
To bee ſorted with Chriſt in any eſtate whatſoever, is comfortable to the beleeving ſoule. 41
The title, Lord, *as it is ſpoken of Chriſt, opened.* 43
The Lordſhip of Chriſt over the Church in foure termes, and what they are. ibid.
How the terme, Lord, *given to Chriſt, proveth him to bee God.* 45
Chriſt-Lord without Chriſt-God, is no Lord at all. 49
The wicked have nothing to doe with Chriſt as a ſaving Lord. ibid.
The honour of the faithfull, in that they ſerve the Lord Jeſus Chriſt. 50

Againſt

Against how many things, this, that Christ Jesus is their Lord comforteth the faithfull. 51,52
The duties we are to practise, both in doing and suffering, seeing Christ is our Lord. 53
What it is to be in the love of God, and in the state of grace. 57
How all things in God are for this, that true beleevers cannot fall utterly from the state of grace. 62
The Popish, Lutheran, and Arminian Opinion of falling utterly from grace confuted. 64
How farre a true beleever may fall: and that when he doth fall, he doth never fall finally nor totally. 65
Sixe things to be used that we may persevere in grace. 68
Five rules to bee observed in our resolutions of good, that they may stand. 69
Speciall revelation is never of false things: and why. 74
Paul *had not his certaine perswasion, that neither he, nor any of the faithfull should fall from the love of God by speciall revelation, but by the lively power of a justifying faith.* ibid.
Every Christian doth not attaine to that high straine of confident perswasion of Gods love, which Paul *attained unto.* ibid.
One and the same beleever hath not alwayes a confident perswasion alike. 75
God giveth, and man receiveth his Spirit, in the Act of true conversion: and how. 78
Faith and doubting cannot stand together, but with strife and contradiction one against another. 79
Popish doubting confuted. 80
There is doubtings sometimes in the best of Gods children. ibid.
Eight evils that follow upon Popish doubting. 81
Faith, a matter of our understanding, as well as of our will. 83.
Faith, the true ground of hope. ibid.
Eight wayes and meanes how assurance of Gods love and eternall life may be gotten. 84
All afflictions shall not bee heaped upon everyone of Gods children

children in ſeverall, but they ſhall bee diſtributed and parted amongſt them all in common. 89

Afflictions doe not befall all Gods children alike. 90

The ſtrongeſt Chriſtian ſhall be ſure to have as many afflictions as he can bear; and the weakeſt Chriſtian ſhall be ſure to have no more than he can beare. ibid.

Afflictions that befall Gods children, ſhall not bee powred upon them all at once, but tendered to them by little and little. ibid.

Gods people in all their afflictions ſhall have many comforts & helpes proportionably ſupplyed by God, whereby they ſhall bee enabled both to undergoe and overcome them. 91

Afflictions are as the gate to the kingdome of God. 92

In what ſenſe, and how a Chriſtian life is an eaſie life. 97

To condemne the righteous for their afflictions, is a fooliſh ignorance, and beaſtly cenſure. 97,98

Five things to be laboured for, that we may prepare to bear afflictions. 100

How Chriſtians may lawfully propound to themſelves, and meditate of dangers beforehand. 104

How diſtreſſed beleevers that ſigh, groane, and mourne under the burthen of their afflictions, may, and doe inſult and rejoyce over them. 105

There is no true courage to be found but in true beleevers. 112

Seven cauſes why men labour not for aſſurance of Gods love, and their ſalvation. 113

The leaſt known ſin cheriſhed and favoured in a man, and aſſurance of ſaluation can never ſtand together. 115

Two motives to move us to looke that our aſſurance of Gods love and ſalvation be ſound. 116

A true beleever is ſure to bee tried to the utmoſt either living or dying. ibid.

Foure markes whereby a man may know, whether his aſſurance be ſound. 117

How life endangers Gods childe two wayes. 120

How death endangers Gods children. 121

How farre the childe of God is in ſafety againſt all dangers of

of life and death. 122
Foure evils that men are subject unto in the dangers of life and death. 123
God is the Lord of life and death. 127
Gods people in life and death, are under the custody of the blessed Angels by Gods appointment. ibid.
Life and death are the friends of, and for the good of Gods children. 128
Death and life are sweetned to Gods children, by the life and death of Christ. ibid.
How we may apply our selves understandingly to God in life and death, laid downe in foure things. 131
Foure preservatives that the comforts of this life may not draw us from God. 132
Foure meditations to stay us, that afflictions and crosses may not hinder us, nor draw us from Gods service. 133
To desire death for worldly discontentments, is desperate and evill. ibid.
Meditations to stay us against feare of death it selfe, the time, kinde, and consequents of death. 134
Christ Jesus his soule at his death went into paradise for us ibid.
What the relation and communion is, that is betweene the Angels and true beleevers. 138
The dangers that may befall true beleevers, by the good and holy Angels: and how. 139
The good Angels will not hinder the salvation of Gods people, if they could, and if they would, yet they could not. 142
Foure engagements why the good Angels will not hurt the godly ones. 143
The good Angels are upheld by Christ, or else they are as changeable by nature as the evil Angels were. ibid.
Two barres whereby the good Angels are utterly disabled from hurting the godly in the state of grace if they would. ibid.
What is to be thought of them that worship Angels, & particularly of the Popish Church and Religion, that both teach and practise so; by this they are cut from the head Christ. 144.

Christians,

Christians, though they debase themselves, yet they must take heede of debasing God. 146

How wee are to carry our selves, that the good Angels may doe us good, laid down in eight things. 147

To worship the good Angels is the way to incense them against us. 149

What the evill Angels, or Divels are. 152

How the Divels are enemies to God, to man, to all creatures, specially to Christ Jesus, and Gods Children, and to all grace and goodnesse. 153

How the Divels are fitted against Gods children, laid down in nine things. 154

How the Divel annoyeth us, laid down in five things. 156

How far the Divels may endanger us. 157

Christ is Sathans vanquisher, and the Captaine, and Protector of Gods people. 161

Papists, Arminians, and others, advocates for hell. 162

Three things to bee avoyded, that we may bee safe against the Divell. 167, 168

Two things to bee done, that we may bee safe against the Divell. 169

Nine meanes how to avoid, and doe the things aforesaid, that we may be safe from Sathan. ibid.

FINIS.

THE NECESSITIE OF RIGHTEOUSNES.

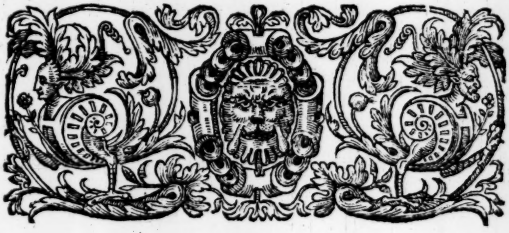
OR,

A PROFITABLE AND FRUITFULL SERMON upon the fift Chapter of the Gospel of Saint *Matthew*, Verse 20.

Preached and Penned by that famous, learned, judicious, orthodoxall, holy, wise, and skilfull Preacher and servant of God, now deceased, and with his God triumphing in heaven, JOHN RANDALL, *Batchelour of Divinity, Pastour of St. Andrewes Hubbart in little East-cheape London, Sometimes Fellow of Lincolne Colledge in Oxford.*

And now published, to the glory of God, the edification of his Church, and the honourable Memoriall of the Authour, by William Holbrooke, Preacher of the word of God in the Church aforesaid.

LONDON,
Printed for *Robert Young*, and *Samuel Enderby*, and are to be sold at the signe of the Starre in Popes-head Alley. 1640.



TO THE RELIGIOUSLY AFFECTED LADIE THE LADY BENNET,

Wife to Sir John Bennet, *all happineſs here, and hereafter bee multiplyed.*

MADAM,

AS you were a great loſer by the death of that ſervant of GOD, Maſter *Randall*, who was to you (whileſt he lived) a faithfull and able counſellour, both ſpiritually and bodily, and from whom you received great ſatisfaction, direction, and comfort in all diſtreſſes, when ſoever you reſorted to him, as you have oft confeſſed to the glory of God. And as your love

was great to him, manifeſted many waies whileſt he lived, and in his ſickeneſſe, and ſince his death, by your much lamenting & weeping for the death of him; that a man may ſay of you, and your love to this man departed, as the *Iewes* did of our Saviour, concerning his love to *Lazarus*, when he wept over him, *Behold, how hee loved him*, John 11. 36. So I know your *Ladiſhip* will be ready to receive, and yeelde your beſt countenance to whatſoever was his; whereupon I have made bold, in teſtimony of my thankefulneſſe to your *Ladiſhip*, for your readineſſe (lately) to doe mee good, here to Dedicate unto you a Sermon of his, preached and penned by his owne hand, as it commeth to your view: I need not perſwade your *Ladiſhip* to accept it, I know the childe ſhall bee welcome, both for it owne and Fathers ſake, eſpecially, conſidering, that it will (in ſome ſort) ſupply the loſſe and abſence of a profitable and deare friend, whom though you cannot heare, nor ſee any more ſpeaking unto you, and counſelling *viva voce*, yet you may heare and ſee counſelling you by this and other of his writings; for friends abſent, whether living or dead, ſpeake by writing, when they cannot bee

bee perſonally preſent, and *viva voce* ſpeake. Conſider then (good *Madam*) when you read this, and other of this mans writings, you heare him ſpeaking unto you, and counſelling you, and this will bee motive enough to perſwade your *Ladiſhip*, to entertaine what is here preſented unto you. The Lord Jeſus, that Counſellour of his Church and People, by his Spirit counſell, direct, and comfort you, and ſo ſupply the lacke of this, and other friends; he being in ſtead of all: To him I doe, and will commend your *Ladiſhip* for every good bleſsing by Prayer:

And in Him I reſt, and acknowledge my ſelfe your Ladiſhips moſt bounden Friend,

WILLIAM HOLBROOKE.

TO THE RELIGIOUS GENTLEWOMAN, Mris. THOMASIN OWEFIELD,

All happineſſe in this life, and that which is to come bee multiplyed.

Good Mris Owefield,

Onſidering your caſe to bee the ſame with the Lady Bennets *aforeſaid, both in reſpect of your loſſe in* Mr. Randall, *who was, as to her, ſo to you, a faithfull Counſellour every way, as you have often confeſſed, and alſo in reſpect of your love to him, both in life, ſickeneſſe, death, and ſince; onely the ods is on your ſide, in that you have not onely in your owne particular ſuſtained a loſſe, but your family alſo, by the death of that worthy ſervant of God, who oft inſtructed them in the way of the Lord: conſidering, I ſay, your caſe to be like unto the foreſaid Ladies,*

dies, in the foreſaid reſpects, I have made bolde, as a teſtimony of my thankefulneſs for your love divers times ſhewed unto me, to Dedicate this Worke alſo to you, that your loſſe may (in ſome ſort) be ſupplyed, by ſeeing and hearing him ſpeaking to, and counſelling you, in Print, *whom you ſo rejoyced to ſee and heare ſpeake, when hee was living by word of mouth. I make no queſtion of your acceptance of what was his, as this was both penned and preached by him, as here it commeth to your view: My deſire ſhall bee to God for you, to bleſſe this and all the labours of his, which you have enjoyed any way to the furthering, edifying, and confirming of you and yours unmoveably in your preſent faith; which God grant for his Chriſts ſake, in whom I am,*

And reſt your much

bounden Friend

WILLIAM HOLBROOKE.

THE NECESSITIE OF RIGHTEOUSNES.

MATTH. 5. 20.

For I ſay unto you, Except your Righteouſneſſe exceed the Righteouſneſſe of the Scribes and Phariſees, you ſhall not enter into the Kingdome of Heaven

AS ſoone as our Saviour had wonne certaine Diſciples and followers to himſelfe; ſome by his Word and expreſſe Commandement, as *Peter*, *Andrew*, *James* and *John*, whom he called from their nets to follow him, that he might make them Fiſhers of men, as it is in the fourth Chapter of this Goſpel, verſ. 22. and ſome by his Doctrine, teaching in their Synagogues, and preaching the Goſpel of the Kingdome, verſ. 23. and other ſome by his Miracles, healing the Lunaticke, curing the Palſie, diſpoſſeſſing the Divels, and helping every ſickneſſe, and every diſeaſe among the people, as it is verſ. 24. ſo that there followed him great multitudes out of *Galilee*, and *Decapolis*, and *Jeruſalem*, and *Judea*, and from beyond *Jordan*, as it is in the 25. verſe of that chapter: As ſoone (I ſay) as hee had ſo done, hee went up into a Mountaine, and his Diſciples thither reſorting to him, hee opened his mouth, and made a Sermon to them, as it is in the beginning of this Chapter.

In which his Sermon, having firſt propoſed unto them whole troups and multitudes of bleſſings, and withall ſhewed them how to attaine thereunto, he gives them certaine neceſſary inſtructions for their vocation, and that eſpecially they ſhould be carefull in doing good workes: that whereas they were the Salt of the earth, they muſt not bee unſavory, but by their good example ſeaſon the hearts of the people; and whereas they were the light of the world, they ſhould ſo ſhine before men, that they ſeeing their good workes, might glorifie their Father which is in heaven, as it is verſe 16. And becauſe the Law and the Prophets of God are the onely rule of good workes, therefore verſ. 17. hee puts them in minde of them both, ſhewing, that he is not come to deſtroy them, but to fulfill them; and therefore howſoever hee preaches faith, and the free remiſſion of ſinnes, and the glad tidings of the Goſpel, yet he is ſo farre from abrogating the Law, from diſannulling good workes, that contrariwiſe, the chiefe end of his comming was to eſtabliſh good workes, and to fulfill the Law. For as a Painter, that hath firſt caſt his ground of white or blacke, or any ſuch colour, when afterward hee ſtaines it againe in ſundry places with ſundry other colours, to faſhion his work, cannot be ſaid to deſtroy, or quite deface his ground, but rather to garniſh it, and fill it up, and make it perfect: even ſo our Saviour, comming to teach us the right ſenſe and uſe, and end of the Law, cannot bee ſaid to deſtroy the Law, but rather garniſhes, as it were, the ground of the Law with his true interpretations, and right uſes, ſupplying all the imperfections thereof, and filling it up in every point, ſo that, as it is in the 18. verſe, not one jot or tittle thereof ſhould eſcape unfulfilled. And whereas the Law was (before) depraved, and ſo the people ſeduced and deluded by the Scribes and Phariſees, therefore in this his Sermon hee examines their falſe gloſſes from point to point, and reformes all their depravation of the Law, laying this verſe which I have read unto you, as the ground of that which followeth: wherein hee diſſwades, and brings his Diſciples out of conceit with their former Teachers; hee ſeekes to purge them of the old leaven of the Phariſees, and would not have them retain the leaſt ſmatch

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or relliſh thereof; the very righteouſneſſe of the Scribes and Phariſees muſt become odious to Chriſts Diſciples; *Your righteouſneſſe* (ſayth hee) *muſt exceed the righteouſneſſe of the Scribes and Phariſees.* Neither was this onely a counſell or exhortation, as though it onely were a thing meet and convenient for his Diſciples to bee better than the Phariſees, and he would faine have them ſo to bee; but this is an abſolute Precept, of great weight and importance, it is as much as their ſoules are worth; for, except this bee ſo, *they ſhall never enter into the Kingdome of Heaven.* And that they might conſider the better of it, and beleeve it more certainly, hee tels them, that this Doctrine is not from earth, but from heaven, it comes not from man, but from God; *I ſay unto you,* ſaith our Saviour, that it is ſo indeed. *For I ſay unto you, Except your righteouſneſſe, &c.* So then, this Scripture is a kinde of Intermination or Threatning, which our Saviour makes to his Diſciples: Wherein wee may obſerve; Firſt, the Aſſeverant manner of ſpeech here uſed; Chriſt ſaith, *I ſay unto you.* Why, all this chapter is ſpoken by Chriſt, for it is a Sermon that hee preached to his Diſciples, but hee would have this Doctrine ſtick more cloſely to their hearts, and throughly conſidered above all other points, therefore hee layes it before them; nay, hee faſtens it upon them with ſpeciall termes of Aſſeveration, *I ſay unto you.* Secondly, the Dutie which here is required of them, and in them of us, *their righteouſneſſe muſt exceed the righteouſneſſe of the Scribes and Phariſees.* Thirdly, the penaltie here threatned them upon default of the performance of that Dutie, even the loſſe of heaven it ſelfe, *you ſhall not enter into the Kingdome of Heaven.*

Firſt, of the Aſſeveration, *I ſay unto you.* As if our Saviour ſhould thus have ſpoken to his Diſciples; The Scribes and Phariſees have ſeduced you, and taught you all this while erroneous Doctrine, they were blinde leaders of the blinde, but *I* that am the light of the world, *I* teach you better Doctrine; *I* ſay unto you otherwiſe than they did. The Scribes and Phariſees taught you, that externall and outward righteouſneſſe was ſufficient to ſalvation; they are lyers: but *I* that am the Truth, *I* ſay unto you otherwiſe. The Scribes and Phari-

ſees taught you, that the Law goeth no further then to the outward man, it ſpeakes nothing to the inward motions and affections of the heart; they are deſtroyers and corrupters of the Law: but *I* that came not to deſtroy the Law, but to fulfill it, *I* that was preſent at the making of the Law, *I* that was an agent in the publiſhing of the Law, *I* that came out of the boſome of my Father, to teach the right ſenſe, and the true uſe of the Law; *I ſay* unto you otherwiſe, that except your righteouſneſſe exceed, &c. Or, as if our Saviour ſhould thus have ſpoken to his Diſciples; See that you make no doubt of the truth of this Doctrine; for it is *I* that ſpeake it, therefore beleeve it certainly; *I ſay*. You need not ſuſpect any danger in it, for it is *I* that ſpeake it, therefore receive it joyfully; *I ſay*. Let it not ſlip you without due meditation, for it is *I* that ſpeake it, therefore remember it carefully; *I ſay*. See that you faile not to yeeld preſent obedience to this Doctrine, for it is *I* that ſpeake it, therefore practiſe it dutifully, *I ſay* unto you.

I ſay. Very fitly doth this word *Say*, agree with the perſon of him that ſpeakes it. He ſaith here, λέγω, *I ſay*, who is indeed properly λόγος, *Verbum*, the Subſtantiall Word himſelfe. This is peculiar to Jeſus Chriſt, the Sonne of God, the ſecond perſon in the ever-bleſſed Trinitie, to reveale unto us the ſecrecies of God, and by the words of his mouth, to teach us the way of our ſalvation. At ſundry times, and in divers manners, ſaith the Apoſtle, God ſpake in old time to our Fathers by the Prophets, but in theſe dayes hee hath ſpoken unto us by his owne Sonne, *Heb. chap. 1. verſ. 1. 2.* He hath *ſpoken*, ſaith the Text, not onely by his Meſſengers, but even mouth to mouth, and face to face, as we ſee in this place, *I ſay* unto you.

Many things our Saviour knew within himſelfe, which were not meet to be imparted to his Diſciples; but this was a matter that concerned them very neere, and therefore hee tels them of it, *I ſay* unto you. Many things our Saviour was to tell his Diſciples, but they muſt firſt be growne to ſome better perfection, according to that *Joh. 16. 12. I have many things to ſay unto you, but you cannot beare them as yet*: but this was a principall ground-worke of that holy Religion which hee

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was afterward to build up in his Diſciples hearts, and therefore it is one of the firſt leſſons hee teaches them, one of the firſt things that hee ſaith unto them. Many things our Saviour would have his Diſciples acquainted withall, even whilſt they were novices in the Faith, whereof hee gives them but onely as it were an inkling, to whet on their wits by ſome Parables and darke ſpeeches, leaving it to bee found out by their owne induſtry: but this was a maine point of their ſalvation, and therefore without any Parable, without any circumlocution, without any trope or figure at all, he tels them of it openly and plainely, in very expreſſe termes, *I ſay unto you.*

Unto you. I ſpeake not to the Scribes and Phariſees; they are ignorant, and let them be ignorant ſtill; but it is you that I deſire to inſtruct, and therefore I ſay unto *you*. *You*, that looke for a portion in my Kingdome, this is a leſſon for *you*. *You*, that I have made ſpeciall choice of to preach my Goſpel, this is a leſſon for *you*. I ſay it to *you*, firſt, that *you* might learne it and practiſe it your ſelves; and I ſay it to *you*, that afterwards *you* may teach it to others. For as it was in that miraculous banquet, when five thouſand people were fed with five barley loaves and two fiſhes, our Saviour tooke the victuals, and gave firſt to his Diſciples, and the Diſciples gave to them that were ſet downe, as it is, *John* 6. 11. even ſo in this ſpirituall banquet of feeding ſoules, our Saviour firſt gives this heavenly foode to his Diſciples, I ſay unto *you*, ſaith hee, that his Diſciples might afterward deliver and impart the ſame unto others. Briefly underſtand him thus; I ſay unto *you*; as if he ſhould familiarly conferre with them on this manner; I am your Maſter, and *you* are my Diſciples, and I would faine have *you* to be ſaved howſoever all the world ſpeeds beſides therefore I ſay unto *you*; young beginners and pety Schollers are taught by thoſe that are of a higher fourme, and of longer ſtanding then themſelves are, but the greateſt and beſt Schollers are taught by the Maſter himſelfe: and therefore, howſoever your predeceſſors being but (as it were) young Schollers, have beene taught by *Moſes* or *Elias*, or ſome one of the Prophets and Prieſts, yet *you*, as being the higheſt Schollers in the Schoole of my Goſpel, *you* I teach in my owne perſon, I ſay unto *you*,

that *except your righteouſneſſe, &c.* And ſo much for the opening of the true meaning of the Aſſeveration. Now let us ſee what profitable Obſervations may hence bee gathered for our Inſtruction.

1. And firſt, concerning the Author and Teacher of this Doctrine, which is Jeſus Chriſt himſelfe, who here ſaith, *Iſay*, Behold here, Beloved, the wonderfull love of God towards mankinde: Hee had uſed the Miniſtery of the Patriarkes to inſtruct their families; but that did not ſatisfie him. Hee had uſed the Miniſtery of *Moſes* in the Law, to inſtruct his people; but that did not ſatisfie him. Hee had uſed the Miniſtery of the Prophets to inſtruct them; but that did not ſatisfie him. Hee had uſed the Miniſtery of the Prieſts and Levites to inſtruct them; but that did not ſatisfie him: yea, he had uſed the Miniſtery of *John Baptiſt*, one that was greater then a Prophet, and yet that did not ſatisfie him. And therefore after all thoſe, he ſent downe his owne Sonne into the world, to ſpeake unto men face to face, and to inſtruct them in the matters of their ſalvation. And this his love will appeare yet to bee the greater, if wee conſider the deſperate eſtate which the world in thoſe times were come unto; all the foundations of the earth being out of courſe as the *Pſalmiſt* ſpeakes, and the whole world then lying down in wickedneſſe, as the Apoſtle ſpeakes: and there is as much here inſinuated by our Saviour, when he withdrawes his Diſciples from the Scribes and Phariſees, as being corrupted themſelves and corrupting others. They ſate in the chaire of *Moſes*, and from their mouthes the people were to require the Law, and the whole ſubſtance of ſalvation both for life and doctrine; they were the very light and the eye of the body of the Church that then was. Now the eye being wicked; and the light being darkened, Oh how great was the darkeneſſe of the whole body! In the middeſt of this darkeneſſe came the true light of the world, to cleare the Law, to cleare the Doctrine of ſalvation, to looſe the workes of the Divell, as himſelfe ſpeakes; that whereas the Scribes and Phariſees, Sathans inſtruments, had taught the people hypocriſie, hee might convert them from being hypocrites, and teach them true righteouſneſſe; and whereas they had ſeduced the

Pſal. 82. 5.
1 Iohn 5. 9.
1 Ioh. 3. 8.

the world into the paths of deſtruction, hee might rectifie their courſe, and ſhew and lead them the ready way to everlaſting life.

Here then we learne, with what reverence to embrace, and in what price to eſteeme the Goſpel, Chriſt himſelfe being both the Authour and the Meſſenger thereof. If there were no further reaſon, but only becauſe it is the wholſome Doctrine of our owne ſalvation, wee were to eſteeme of it very highly, but now that we ſee it comes from heaven, that Chriſt himſelfe is both the Authour and Meſſenger of it, Oh how deare and precious ought it to be unto us! This is the Uſe which the Apoſtle makes of it, *Heb.* 2. the three firſt verſes, where hee compares the Goſpel with the word of Angels, that is, with the Law, which was given by the hands of Angels: If it were ſuch great danger to neglect the word, whereof the Angels were the Meſſengers, how ſhall wee eſcape, if we neglect the great ſalvation, even the Goſpel, whereof Chriſt himſelfe was a Meſſenger, who is much more excellent than all the Angels are, as hee had ſhewed in verſe 4. of the former chapter? So likewiſe he compares it, in the ſame termes of amplification, with the word of *Moſes*, *Heb.* 10.28,29. Hee that deſpiſeth the Law of *Moſes*, hee dieth without mercie; of how much ſorer punniſhment ſhall hee bee worthy, which treadeth under foot the Sonne of God, and the Goſpel, whereof he is a Meſſenger? For as he had ſhewed before, *chap.* 3. *verſ.* 3. Chriſt was farre greater than *Moſes*. Were this imprinted throughly in our hearts as it ought to bee, that it is the word of Chriſt, wee would be more eager and deſirous of it, then now adaies wee are. Conſider who is the Authour of it, and what great danger there is in refuſing and neglecting it. Wee ſhould flocke to Chriſt as to our prey, if wee were true Eagles, and reſort to him in great abundance, as wee read in the Goſpel, that the people ſtill preaſed upon him, and ran after him, and thronged him, for the earneſt deſire they had to heare him: but now, if *Chriſt* come to us, ſo it is, but wee will ſcarce ſo much as ſtep out of our doores to heare him; or if wee doe, it is but ſcatteringly, and ſparingly, as if a man ſhould gather grapes after the vintage. Is this the fruit of ſo many happy yeares of the preaching *Uſe* 1.

ching of the *Goſpel* amongſt us? And as this warnes us to thirſt after the *Word* more earneſtly, ſo alſo to embrace it more reverently; as being not the word of any mortall man, but, as it is indeed, the word of the everliving God. Thinke not when you heare the word preached, that it is the Miniſter onely which ſpeakes it; for it is the Lord that ſpeakes it; and it is he that ſayth, as here to his Diſciples, *I ſay unto you.*

2. *Uſe.* Againe, here wee ſee, when wee are in any errour, whither wee muſt goe to bee reformed, even to Chriſt himſelfe, by whom the Diſciples are here reclaimed: for hee is our onely ſhepheard that muſt bring us home againe, when wee like loſt ſheep are gone aſtray. Hee is our onely maſter, as he is called, *Matth.*23.8. who muſt correct all our errours: and whenſoever we feele any ignorance or blindneſſe poſſeſſe our hearts, Pſal.119.18. hee alone it is to whom wee muſt pray with *David, O Lord, open thou mine eyes, that I may ſee the wondrous things of thy Law.*

2. Secondly, concerning his delivery of this Doctrine, Hee *ſaith* it. Wherein hee gives unto all the Miniſters of God, a notable paterne of that dutie which is laid upon them, they muſt not bee tongue-tied, nor dumb, but they muſt preach and deliver the Lords Meſſage unto his people. A neceſſitie is laid 1 Cor.9.16. upon us, and woe unto us if wee doe not preach the Goſpel. It is the lively voyce of the Miniſter which God hath ordained as an effectuall inſtrument wherewith to faſten his word upon the hearts of thoſe that ſhall bee ſaved; and therefore Iſay 42.1. for *Sions* ſake we muſt not hold our peace, nor be either afraid, or unready to ſpeake. Our Saviour here by his example in ſpeaking to his Diſciples, doth ſhew us our duty that we ought to preach, and withall, that hee cannot away with a dumb Miniſtery.

3. 1. Thirdly and laſtly, concerning his auditours; *you*, that is, his Diſciples. Wherein we obſerve; firſt, that our Saviour had a very ſpeciall care over his *Diſciples*, that whereas they were ſeparate to ſuch an excellent office, as to preach the Goſpel; and retaining to ſuch an excellent Maſter as hee was; therefore hee would have them to bee more excellently inſtructed, both for life and doctrine, than others were. Hee had placed them

them in the world, as a Citie upon the top of an Hill; they were in open view, and every mans eye would bee faſtened upon them; and if any groſſe imperfection could be eſpied in them, it would be a ſcandall to the Word, a reproch to their Maſter, a diſcredit to their calling, & their evill example would ſpread it ſelfe, like a running ſore, to the infection of many others; and therefore he would have them to bee better than ordinary, their righteouſneſſe to exceed the righteouſneſſe of the Scribes and Phariſees. Now as our Saviour ſaid, *Mark.* 13.37. Thoſe things that I ſay unto you, I ſay unto all men: ſo, the ſame which is here ſpoken to his Diſciples, hee ſayth it alſo unto you, beloved Brethren, and to as many of us as ſucceed them in the worke of the Miniſtry. Let us carry a watchfull eye over all our wayes, that we above all others may be good examples. And as the Lord exhorts his people, *Hoſea* 4. 15. *Though Iſrael play the harlot, yet let not Judah*; ſo, let us beware, that (howſoever the Scribes and Phariſees doe walke amiſſe, howſoever the common people be negligent in their wayes) yet wee that are of the Miniſtery bee carefull to live without giving any juſt occaſion of reproofe. Wee are, or ſhould be the lights of the world; let not our miſ-demeanour blemiſh that light of God that is within us. Wee are, or ſhould bee the Salt of the earth, let us not be unſavoury, leſt wee bee caſt out upon the dung-hill, among the filth and traſh of the world; let us duely conſider, that the Lords owne credit doth in ſome ſort, reſt upon our ſhoulders, and that many other mens ſoules doe hang upon our owne neckes, and that the Lord, having given more unto us than unto others, will require much more of us than of others; therefore for the good example of others; or, if that doe not move us, yet for the ſaving of our owne ſoules; or, if wee regard not that, yet at the leaſt for the glorifying of Gods moſt bleſſed Name, in whoſe ſtead we are, I beſeech you, let us every one looke unto our ſelves, as the Apoſtle counſels us, and ſtrive to a greater meaſure of righteouſneſſe than ordinary, as our Saviour here willeth his Diſciples to doe.

Secondly, wee may here obſerve the wiſedome of our Saviour, in making ſpeciall choyce of tractable and towardly 2.

mindes, to whom hee doth deliver this Doctrine. If hee had uttered it to the Scribes & Phariſees, he had but ſtriven againſt the ſtreame: they would have been ſo farre from beleeving it, that contrariwiſe they would have withſtood it with all their power, and defied the Teacher, and been more incenſed againſt him, as afterward they were in the like caſe. If hee had preached it to the common people, they would have murmured againſt it, as being a new Doctrine, quite contrary to the wiſedome of their fore-fathers. If hee had ſpoken it to the high Prieſts and Elders, they would have accuſed him, ſpit on him, condemned him, crucified him, as afterwards they did. Therefore hee makes choyce of better ſpirits than thoſe were; even ſuch as hee knew would bee fitter to receive, readier to beleeve, and forwarder to practiſe his wholſome Inſtructions; hee ſpeakes it to his Diſciples. Neither is our Saviour unlike himſelfe in this courſe, for it was the ordinary tenour of his proceedings; he was alwayes very wiſe and wary in diſpoſing of the myſteries of God. We read of the high Prieſt, *Mar.* 14. 60. that hee queſtioned with our Saviour about the deſtroying of the Temple, and building it againe in three dayes: but our Saviour would anſwer him nothing; hee knew that the high Prieſt was not a fit man to heare of ſuch a matter. Likewiſe of *Herod*, *Luke* 23. 9. that hee queſtioned with our Saviour about many things, but our Saviour anſwered him nothing. He knew that *Herod* was not a fit auditour for ſuch matters. Likewiſe of *Pilate*, *Joh.* 8. 38. that hee asked our Saviour, what was Truth? But our Saviour, though hee never was wont to ſmother or ſuppreſſe the truth, gives him no anſwer: hee knew that *Pilate* was not a fit Scholler to learn the Truth. But above all other, hee makes himſelfe moſt nice to the woman of *Canaan*, *Mark* 15. 26. Where hee gives the ſame reaſon of that action, and of all other of the ſame kinde, *Becauſe it was not meet to take the childrens bread, and to give it unto dogs.* In the fourth of *Luke*, *verſ.* 23. there wee may ſee, that our Saviour had done many things in *Capernaum* of his owne accord, which hee refuſed to doe in his owne Countrey, though they requeſted him earneſtly. What was the reaſon hereof? *Chryſoſtome* tels you; it was *incredulitas populi ſui*, the unbeliefe

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of the people. Nay, Chriſt himſelfe tels you, verſe 24. that it was the waywardneſſe and preverſeneſſe of his owne Nation, who would not except of a Prophet in his owne Country. You ſee therefore that our Saviour, in great wiſedome, doth here ſeparate and take his Diſciples apart from the multitude into a mountaine, as it is in the firſt verſe of this chapter, and there by themſelves alone, doth communicate theſe heavenly myſteries unto them, as being fitteſt for each other; they fitteſt for thoſe myſteries, and thoſe myſteries fitteſt for them.

This Doctrine doth afford us us a twofold Uſe. 1. *Uſe.*

First, here is matter of Imitation for us that are of the Miniſtry, teaching us, after the example of our Saviour, not to impart the myſteries of ſalvation to all men indifferently, but rather in wiſedome to make choice of our Auditors, as neere as wee can, to whom wee deliver them. A practice which our Saviour doth not onely countenance by his example in the execution of his own office, but he gives the ſame alſo in charge, by way of precept unto his Diſciples in their Commiſſion. For ſo we reade, *Mat.* 10.11. *Into whatſoever City or towne you enter, inquire who is worthy in it*: As if he ſhould ſay, As many as you finde to bee unworthy, and unfit to heare your words, have no dealing with ſuch perſons but depart from them and ſhake off the very duſt of your feete, for a witneſſe againſt them. For as the *Iſraelites* when they were amongſt the *Babylonians*, did hang up their Harpes upon the Willow trees, and would not ſing the ſongs of *Sion* in a ſtrange land, as it is *Pſalme* 137.2,3. Even ſo, the myſteries of God are very ſparingly to bee handled in the preſence of thoſe that are profane and wilfull, who will bee ready to ſcoffe at ſuch holy things, and to open their blaſphemous mouthes againſt them. And as *Ezechias* ſhould not have ſhewed the King of *Babylon* his golden Veſtments; So, neither ought the precious myſteries of God to be committed to wilfull unbeleevers. I ſeeke not hereby to inforce an abſolute neceſſity of this practiſe, as to bee alwaies obſerved, as though every one of us ſhould bee bound to make ſpeciall choice of our Auditors for every thing wee ſpeake, for this is a thing impoſſible; and, if it could bee Iſay 39.2,3.

alwaies performed, yet there is no abſolute neceſſity in it: for, *Moſes* muſt ſpeake to *Pharoah*, though he know before-hand, and bee certified from the Lords owne mouth, that *Pharoahs* heart is hardened, and hee will not heare him: And *Ezechiel* muſt ſpeake the words of the Lord unto the *Jewes*, though the Lord have certainely forewarned him that they are a ſtiffe-necked, and rebellious people, and ſuch as will not heare him. But this is that which I would ſhew you, what an excellent and neceſſary a thing diſcretion is in the Miniſters of God, and how chary we ought to be in delivering the myſteries of God, that wee doe not give ſuch holy things unto dogs, nor caſt his precious pearles before ſwine. And ſeeing it is not in our power, ſtill to make choyce of ſuch Auditors as ſhall bee fit for our inſtructions, therefore wee muſt be wiſe in making choyce of ſuch inſtructions as ſhall bee fit for our Auditors. If thou doeſt light upon thoſe that are profane and wilfull, to them, if thou ſpeakeſt any thing, thou muſt ſpeake of the judgements of God; but when thou meeteſt with more towardly and tractable ſpirits, ſuch as theſe diſciples were, theſe thou muſt entertaine with ſuch a kindely leſſon, as this is which our Saviour here uſeth to his Diſciples.

Exod. 3.19. Exod. 7.2,3,4. Ezech. 2 4,5,7

2. *Uſe.* The ſecond Uſe of this Doctrine is for the people, for ſeeing our Saviour doth here make ſpeciall choyce of thoſe to whom he doth reveale theſe myſteries, here is an *Item* for the people, that if they doe not feele the meſſage of ſalvation in themſelves, nor their hearts inwardly admoniſhed in ſome meaſure to true obedience, they are to take a ſtrong prejudice againſt themſelves, that ſurely the Lord doth as yet eſteeme them to bee utterly unworthy and unfit for all goodneſſe, that (like dogges and ſwine) they are not admitted to ſuch holy Pearles. If the Goſpel bee hid, ſaith the Apoſtle, it is hid to them that are loſt, 2 *Cor.* 4. 3. And they whom the Lord hath not made acquainted with the matters of their owne ſalvation, they are as yet in a very hard and damnable eſtate. It is a feareſull thing to bee debarred of the meanes of our ſalvation, as theſe Scribes and Phariſees in ſome ſort were debarred; in that the Lord doth not utter the courſe of ſalvation within their hearing. On the other ſide, it is a very joyful & cõfortable bleſſing,

bleſſing, that the Lord ſhould teach us how wee may bee ſaved, as here he teacheth his Diſciples, acquainting them in private, and very familiarly with the ready way to the kingdome of Heaven. Let therefore every man throughly ſift and examine himſelfe, whether by all the hearing that ever he hath had benefit of, he findes this fruit within himſelfe, that he is inwardly admoniſhed, and inclined in his owne ſoule, to leave the common and ordinary way of the world, and betake himſelfe to a more ſtrict and ſevere courſe of life, ſuch as is peculiar but to few, and yet to all Gods children. For this indeed is the very preſent caſe of theſe Diſciples; whom our Saviour would weane from the ordinary courſe of the Scribes and Phariſees, and adviſe them a peculiar courſe of his owne direction. And when thou haſt thus examined thy ſelfe, if thou doſt finde any ſuch effect within thy ſoule, then thou muſt record and magnifie the infinite mercies of Almighty God, to thy owne endleſſe comfort: but if thou doe not feele this fruit within thy ſelfe, then muſt thou know that as yet thou art in the fearefull eſtate of condemnation, and that God hath left thee to take the ordinary courſes that the world is wont to take, that ſo thou mayſt bee condemned together with the world. And this conſideration will make thee, if thou haſt any ſparkles of grace in thee at all, to rowſe up thy ſelfe, and continually to ſtrive with Almighty God in hearty Prayer, that for his owne glory ſake hee will vouchſafe at the length to reveale and open unto thee the myſtery of thy ſalvation, and withall, to open thy heart, that thou mayeſt underſtand the ſame, and beleeve it, and yeeld ready obedience thereunto. And thus much concerning the firſt principall point that I propounded to your godly conſideration, out of this Scripture, namely, the manner of his ſpeech, or the termes of Aſſeveration, whereby our Saviour would faſten this leſſon upon his Diſciples. I have ſtood upon it the longer, becauſe (as you ſee) it hath miniſtered unto me good ſtore of ſuch matter as is fit and very pertinent to this preſent Aſſembly. Now proceed we to that which followes, ſo farre forth as the time ſhall permit.

Except your righteouſneſſe, &c.] The ſecond principall point 2.

which hence I obſerved, was, the Dutie which is here required of them, and in them of us, *their righteouſneſſe muſt exceed the righteouſneſſe of the Scribes and Phariſees.* Wherein we are to obſerve, firſt, the matter of that Dutie, it is *righteouſnes:* ſecondly, the qualitie of that *righteouſneſſe*, which is here expreſſed, partly by way of Negation, not *ſuch a righteouſneſſe as is that of the Scribes and Phariſees*; and partly by way of Affirmation, but ſuch as beſeemes the Diſciples of Chriſt, the true children of God, *your righteouſneſſe*: and thirdly, the meaſure of that righteouſneſſe ſo qualified, it muſt not bee ſcant, but abound and exceed, your righteouſneſſe muſt *exceed.* Or elſe, that wee may draw it into a narrower Diviſion; The thing required is *righteouſneſſe*, which our Saviour deſcribes by way of compariſon, with the righteouſneſſe of the Scribes and Phariſees: In whoſe righteouſneſſe he ſeemes to taxe a double defect, and requires in the righteouſneſſe of his Diſciples, the ſupplying of both thoſe defects. Firſt, their righteouſneſſe, it was but counterfeit, it was not good enough, and therefore the righteouſneſſe of Chriſts diſciples muſt bee a better righteouſneſſe: and ſecondly, their righteouſneſſe was very ſcarce and ſparing, and therefore the righteouſneſſe of Chriſts Diſciples muſt be more; there muſt be greater ſtore of righteouſneſſe in them than was in the Scribes and Phariſees, ſo in that it muſt exceed both in goodneſſe and in greatneſſe.

1. Firſt, of the matter of this Dutie, which is, *Righteouſneſſe*: whereby wee are to underſtand the whole obedience which a man doth owe unto God, both in reſpect of his faith, and in reſpect of his life, both for Doctrine, and alſo for manners. For indeed, ſo much is inforced exactly by the Antitheſis, or Oppoſition here ſpecified, whereas exception is made both againſt the Scribes and the Phariſees too. For, as it ſhall afterward (God willing) more plainly appeare, the Scribes they were skilfull in the knowledge of the Law, and the Phariſees, they were preciſe and formall in the practice of the Law: the Scribes were the men of greateſt learning, and the Phariſees the men of exacteſt living that thoſe times did afford. Therefore exception being taken againſt them both, it is very plaine, that our Saviour would have his Diſciples, both to know the

Law

Law better than the Scribes, and to practiſe the Law better than the Phariſees; *Your righteouſneſſe*, ſaith hee, muſt exceed the righteouſneſſe of the Scribes and Phariſees both. God, as hee hath appointed and prepared a Kingdome in heaven, ſo, becauſe that is the Holy of Holies, there is no way for any profane or uncleane thing to enter into it: and therefore the Lord requires, that every one that would enter therein, ſhould be righteous and holy, according to that, *Pſal.* 118.20. *This is the gate of the Lord, the righteous ſhall enter into it.* It is the wedding garment which every one of us muſt be covered withall, if we would be fit gueſts for that wedding feaſt which the Lord hath prepared in heaven. The Scripture makes mention of a twofold righteouſneſſe, Righteouſneſſe inherent, and Righteouſneſſe imputed. Firſt, there is a Righteouſneſſe that is within us, our obedience to the will of God; or at the leaſt, our endevour to performe it as neere as wee can: and ſecondly, there is a righteouſneſſe that is without us, which being inherent in Chriſt, is apprehended of us by a true and a lively faith, & ſo is imputed unto us, and accounted ours, as really as if it were within us. For true righteouſneſſe is nothing elſe but the fulfilling of the Law; as contrariwiſe, ſinne is nothing elſe but the tranſgreſſion of the Law; and if we doe performe the Law of God our ſelves, here is inherent righteouſneſſe, here is our ſanctitie and holineſſe of life. Nay, if wee doe not performe it to the full (for this never any mortall man could reach unto, but the Sonne of God alone) yet if wee endevour and ſtrive to it the beſt wee can, God, that accepts of the will as of the deed, as the Apoſtle ſpeakes, doth in great mercie, eſteeme it for righteouſneſſe. But becauſe this our righteouſneſſe is defective, and too light to bee weighed in the balance of Gods juſtice, therefore we muſt goe out of our ſelves to ſeeke for a better righteouſneſſe, ſuch as may ſtand before God without controlment, and be admitted without any exception; and this is to be found in Chriſt alone, who onely hath fulfilled the Law in every point: which if we faithfully lay hold upon, perſwading our ſelves aſſuredly, that whatſoever Chriſt hath done, he hath done it for us, then we make it become our righteouſneſſe.

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The inherent righteouſneſſe is the matter of our ſanctification, and the imputed righteouſneſſe is the matter of our juſtification. Now our Saviour requires here of his Diſciples, that they ſhould bee furniſhed with both theſe ſorts of righteouſneſſe. How bee it, hee aymeth principally at our inherent righteouſneſſe, that is, our holineſſe of life, wherein wee muſt exceed the Scribes and Phariſees. So then you ſee, that this is an exhortation to good workes. For howſoever our Saviour came downe from heaven to preach the Goſpel, and the free remiſſion of our ſinnes through faith in his blood yet he would not have men to thinke, that faith were enough to ſave them without good workes, but as many as looke to bee partakers of his merits, they muſt be carefull to avoyd ſinne, and zealous of good workes, and, with all their power, endeavour themſelves to fulfill the Law of God. It is a controverſie betwixt us and the Church of *Rome*, concerning the neceſſity of good workes; they charge us, that wee teach the doctrine of faith alone, and trample the doctrine of good workes under our feet, and that wee proclaime a Goſpel of liberty and ſecurity. But this is a manifeſt ſlander againſt us; for wee doe teach the doctrine of good workes, and exhort men to bee careful in ſeeking to pleaſe God by holineſs of life, as earneſtly as they doe. True indeed, that we deny good workes to be neceſſary in the worke of our juſtification; for it is faith alone that doth juſtifie us in the ſight of God: but we hold them to be abſolutely neceſſary to our ſalvation: ſo that our adverſaries do very deceitfully change the ſtate of the queſtiõ that is betwixt us, bearing the world in hand that we deny all good workes, thereby to diſcredit and reproch our religion. No beloved, we for our parts doe very conſtantly hold, againſt all the Libertines in the world, that there never was any man, nor ever can any man ordinarily be ſaved without good workes. Wee doe indeed magnifie the doctrine of faith; but doe wee thereby diſanull the doctrine of good workes? God forbid, ſaith the *Apoſtle*: Nay, rather wee eſtabliſh the law of workes, by eſtabliſhing the law of faith. For when we preach to men the ſingular love of Jeſus Chriſt, wherewith hee hath loved them, even above his owne life, and his owne precious bloud, which is the

is the matter of our faith: preſently wee make uſe hereof, as being a very forcible motive to perſwade men, that they ſhould endeavour themſelves by all meanes poſſible to requite this love of Chriſt, with loving him againe, which is the matter of our good workes. But to leave our adverſaries, and to come to the preſent matter it ſelfe, which we have in hand; Our Saviour here exhorting his Diſciples to righteouſneſſe, ſhewes us plainely, what an odious thing it is in his ſight, for a man to be a profeſſed Chriſtian, and Scholler of his, when he hath no care to glorifie the name of God, and to grace his own profeſſion, by living righteouſly in this preſent world: nay, he ſhewes further, that all that ever hee hath done for us, hee hath done it to this end, that we might ſtill be converſant in the exerciſes of righteouſneſſe. A thing which the Apoſtle hath ſet downe in more plaine and expreſſe termes, *Tit.* 2. 11. where he ſaith, *The grace of God which bringeth ſalvation to all men, hath appeared*; and to what end? that we ſhould live in ſecurity, and turne it into wantonneſſe? No; but to this end, that *we ſhould deny all ungodlineſſe and worldly luſts; and that we ſhould live ſoberly, and righteouſly, and godly in this preſent world.* And as this duty is laid upon all thoſe that profeſſe the name of Jeſus Chriſt, ſo it concernes us of the Miniſtery more then any other: let us not content our ſelves with a vaine ſhadow of faith, and let not us thinke, that it is our knowledge that can ſave us; for unleſſe we have righteouſneſſe, and that ſuch a righteouſneſſe as is better than that was of the Scribes and Phariſees, wee learne by the caſe of Chriſts owne Diſciples, even out of Chriſts own mouth, *that we ſhall not enter into the kingdome of heaven.* Wherefore, as I exhorted you before, ſo know, that Chriſt doth exhort you in this place, to exceed and abound in righteouſneſſe; let it be your daily practice to joyne good workes with your faith holineſſe of life with your knowledge. Theſe things teach and doe: teach it to others, and practiſe it within your ſelves: doe it in your owne converſation, that your good example may teach others to do the ſame. Trouble not the heads of your people with vaine and frivolous queſtions, wherein there is no profit; but let this be your labour, to ſtir them up to holineſſe of life. And trouble not your owne braines with vaine and idle querkes,

wherein is much ſtudy required without any recompence; but let this be your ſtudy, even the whole drift & matter of all your meditations, to indevour your ſelves unto true righteouſneſſe. By this meanes of practiſing this duty within your ſelves, you ſhall appeare truely to be Chriſts Diſciples: and by this means of labouring to draw others to the performance of this duty you ſhall ſhow your ſelves to be true Miniſters of Chriſt, well expreſſing his faſhions, who doth here exhort his Diſciples unto righteouſneſſe. And thus much concerning the matter of the duty, which is here required, namely, righteouſneſſe, or holineſſe of life. I ſhould have proceeded to that which followes, but I muſt give place to the time, reſerving the reſt till ſome other opportunity, and ſo I end. To God, &c.

FINIS.

THE DESCRIPTION OF FLESHLY LUSTS.

OR,

A PROFITABLE AND FRUITFULL SERMON upon the first Epistle of Saint *Peter*, Chap. 2. Verse 11, 12.

Preached and Penned by that famous, learned, judicious, orthodoxall, holy, wise, and skilfull Preacher and servant of God, now deceased, and with his God triumphing in heaven, JOHN RANDALL, Batchelour of Divinity, Pastour of St. *Andrewes Hubbart* in little *East-cheape* London, Sometimes Fellow of Lincolne Colledge in Oxford.

And now published, to the glory of God, the edification of his Church, and the honourable Memoriall of the Authour, by *William Holbrooke*, Preacher of the word of God in the Church aforesaid.

LONDON,
Printed for *Robert Young*, and *Samuel Enderby*, and are to be sold at the signe of the Starre in Popes-head Alley. 1640.

TO

THE VVORTHY AND TRULY RELIGIOUS LADY, THE LADY WELD,

All blessings internall and externall, spirituall and bodily in this life, and eternall glory in the world to come, bee multiplyed.

WORTHY LADY,

IT is the promise and word of the Almighty, that he will honour them that honour him, which extendeth it selfe not onely to the time of this life, but to the time of death, and after also: this promise it is our part and duty to verifie and make good to, and upon the heads of all the people of God, both in the time of their life, death, and afterwards, that so God may be found true in his promise, and to doe what he hath said; This is done of us, as by many waies, so by keeping and being meanes of preserving

1 Sam. 2. 30.

preſerving an honourable memoriall of them, that therein they may for ever be bleſſed and honourable, according to that of Salomon, Proverbs 10.7. The memoriall of the juſt ſhall be bleſſed; *and that of the Prophet* David, Pſal. 112.6. The righteous ſhall bee had in everlaſting remembrance. *The conſideration whereof moved me to thinke and conſider with my ſelfe, how I might performe this Duty to the Authour of this following Sermon, which whileſt I thought upon, I ſaw no better meanes to performe it by, than by publiſhing ſome of his worthy Labours, that ſo, (by, and in them) he might live and ſpeake, though he be dead, as it is ſaid of* Abel, Heb. 11.4. *and be had in everlaſting and honourable remembrance to the end of the world. For which end, next to Gods glory, and the good of his Church, I have publiſhed (for the preſent) two Sermons given me, by his Executors, which I found in his Study, perfected, and written with his owne hand faire and legible, above any thing which yet I finde of his, as if hee had purpoſed them for the Preſſe, and had fitted them thereunto: one of which Sermons is this following, which I make bold to offer to the view of the world, under the protection of your Ladiſhip. It needeth not a Letter or Epiſtle of Recommendation from me or any other, it is able enough, and will ſpeake for it ſelfe, both for Methode and Matter, wherein, I dare ſay, as the Text is Methodically, genuinely, and naturally handled, ſo the Matter is worthy and excellent, and diverſe paſſages therein not ordinary; and no wonder, ſeeing it is the worke of a skilfull workeman, who was more than ordinarily gifted from God, and fitted for the worke of the Miniſtery, which the Lord appointed him unto. The reaſon why I attempt the performance of this Duty firſt to him, is this, becauſe he was one that loved mee dearely in his life time, yea, honoured mee much*

much by his high esteeme, and reverent speech to all of me, and his countenancing and incouraging me in the worke of my Ministery, for the space of nine yeares last past; during all which time, I exercised my Ministery in his Charge, with great approbation from him, and comfort to him, as he often confessed; so that I had reason to be first in this worke, and (Lege talionis) to honour him that honoured me. I have made bold, and beene moved to Dedicate this Sermon unto your Ladiship for two Reasons especially; first, because of that honourable esteeme and respect, which (I know) is seated in your religious heart, to all the faithfull Ministers of God, and was to the Authour of this Sermon in particular and speciall, whereupon I perswade my selfe, that you will esteeme and respect a Fatherlesse Childe of his, now tendered unto you, by me (a Friend to the dead and the living) and afford it all the countenance you can, by kinde receiving of it, and other waies, as you would have done to the Authour of it, whom you oft desired to have beene familiarly acquainted with, and to have entertained, as you long have done, and still doe, many of Gods faithfull Ministers and Servants. The second Reason is, that I might take occasion hereby, publickly to acknowledge my unfained thankefulnesse to your Ladiship, for all the kindnesses you have shewed and done to me and mine.

This I thought to have acknowledged long before this time, by publishing some Worke of my owne, and Dedicating it to your Ladiship, but have hitherto kept backe, for diverse Reasons knowne to my selfe, notwithstanding, continuing my resolution so to do, if God wil, & permit life & opportunity. Having thus rendred my Reasons why I dedicate this little worke to your Ladiship, I beseech you accept them for excuse of my boldnesse in so doing, and accept this

worke

worke as the labour, yea, the childe of a faithfull ſervant of God, and one that put up many a hearty prayer to God for you; eſpecially conſidering, it will requite all the countenance you can ſhew it, by the good which (through Gods bleſsing) it will doe to your Soule, which I heartily wiſh to your Ladiſhip, and all that ſhall reade it, from him that is able, with the ſhowers of his Grace, to make it fruitfull to you and them. His bleſsing onely maketh rich both for Soule and Body; without his Bleſsing we Preach and Print, and the People heare and read in vaine.

Prov. 10, 22.

To him that is the onely true God, one in Eſſence, three in Perſon, I doe, and daily will commend your Ladiſhip, in my daily prayers, for attainement of all needfull bleſsings for Soule and Body in this life, and eternall Glory in the world to come, through our Lord Ieſus Chriſt: In whom

I am, and ever will be at

Your Ladiſhips Command,
in the worke of the Lord,

WILLIAM HOLBROOKE.

THE DESCRIPTION OF FLESHLY LUSTS.

1 PETER 2.11,12.

Dearely beloved, I beseech you, as Strangers and Pilgrims, to abstaine from fleshly lusts, which fight against the Soule: And have your conversation honest, &c.

THE Church of God having suffered a great Eclipse of her glory, having beene exceedingly diminished by the falling away of the whole Nation of the Jewes, a people which the Lord had chosen peculiar to himselfe was soone after supplyed, partly, through the preaching of *John* the *Baptist*, and partly, through the teaching and miracles of Christ himselfe, and partly, through the ministery of his Apostles and Disciples, together with the happy successe that God gave thereunto; was (I say) soone after supplied, and her breaches repaired and filled up againe, by the conversion and calling of the Gentiles. And because the Gentiles should not fall away as the Jewes had done before (for it is the Apostles reason, *Rom.* 11. 21. If God spared not

the naturall branches, much lesse will hee spare the wilde;) therefore the Apostles used all diligence to confirme them in that faith which they had subscribed unto. For so it behoved the Lords husband-men, not only to plant, and so give over, but also to water that which they had planted, not only to sow the seede of the word in the hearts of men, and so leave of, but also to carry a watchfull eye over it, still cherishing it up, and preserving it from being over-run with weedes, or pestred with other annoyances.

Hence it was, that *Paul* having taken paines in preaching to many particular Churches, did not so leave them, but in a godly jealousie over them, writes Epistle after Epistle, sometimes to the *Romans*, sometimes to the *Corinthians*, sometimes to the *Thessalonians*, *&c.* earnestly solliciting them to stand fast in that faith which they had received. Hence it was that *James*, having instructed the remnant of the twelve Tribes in the faith of Christ, did not so leave them, but seconds his preaching with an Epistle written to them for their confirmation in the faith. And hence it was that our Apostle *Peter*, being the minister of the Circumcision, as we reade, *Galathians* 2. 7. having preached Christ to those Gentiles that first had beene converted to the profession of the Jewes, and afterward from the Jewes profession to the faith of Christ, did not so leave them; but writes this and his other Epistle generall to them all, as they were dispersed in diverse places of the world; exhorting them hereby to walke worthy of that vocation and holy profession which they had taken upon them: and having first shewed, Chapter 1. Verse 2. the great mercy of God towards them in electing them to salvation through Jesus Christ, hee doth thence inforce an exhortation, verse 13, 14, 15. of that Chapter, that they must be holy, because God, who is their Father and hath chosen them, is holy: And having shewed them secondly their Redemption, verse 18, 19. that it was not made with gold nor silver, but with the precious bloud of that immaculate Lambe Christ Jesus, hee doth thence infer another exhortation in the beginning of this 2. Chapter, that seeing they are so preciously bought, therefore they must lay aside all maliciousnesse, and dissimulation,

and

and envy, and evill ſpeaking, and as new borne babes, &c. And thirdly, having amplified the great bountifulneſſe of God towards them, partly by comparing them with others, verſe 7, 8, 9. that whereas Chriſt was made to others a ſtone to ſtumble at, and a rock of offence, yet unto theſe he was an elect and precious ſtone, whereby they were knit together in the Lords building: and partly by comparing their preſent eſtate of grace with their former eſtate of nature, verſe 9, 10. that whereas before, they had lyen in darkeneſſe, now they were called to a marvellous light; whereas in times paſt they were no people, now they are the people of God; in times paſt they were not under mercy, but now they have obtained mercy; he doth thence inferre, as it were by force of conſequence, this third exhortation which I have now read unto you: The Sum whereof is briefly this, to perſwade thoſe Chriſtians to holineſſe of life: and as holineſſe of life hath two parts, ſo this exhortation conſiſts of two branches anſwerable thereunto. The firſt part of an holy life is, The mortifying and ſubduing the luſts of the fleſh; and to this he exhorts us in the firſt branch of this Scripture, verſ. 11. *I beſeech you Brethren abſtaine from, &c.* The ſecond part of an holy life is the honeſt converſation and carriage of our ſelves in the world, and to this he exhorts us in the ſecond branch of this Scripture, verſe 12. *Having your converſation honeſt, &c.* In the firſt branch, that is, verſe 11. we may obſerve, firſt, the matter it ſelfe, *Abſtinence from fleſhly luſts*; and ſecondly, the Apoſtles enforcing of this matter upon them, uſing two motives or inducements to perſwade them to it: The firſt motive is drawne *à Conditione fidelium*, from the eſtate and condition of Gods Children in this life, they are *Strangers and Pilgrimes*; the ſecond motive is drawne *à natura concupiſcentiæ*, from the nature of theſe luſts, *they fight againſt the ſoule.* But yet to faſten the whole body of this exhortation upon them the rather, he uſeth here two covert inſinuations: firſt, hee cloſes with them by a terme of love and kindneſſe, he cals them his *Dearely beloved:* Secondly, that he may the better prevaile with them, hee deales by humble intreaty, he beſeeches them; *Dearly beloved, I beſeech you.* But before I come to handle either the parts or the inſinuations, I

must observe out of the coherence or agreement of this with that which went before, one profitable note for our instruction.

Seeing the Apostle doth here inferre this exhortation upon the rehearsall of Gods blessings bestowed upon his people, as if, because God had so loved them, therefore they were bound to performe this duety towards him; Hence I note unto you, that every blessing and mercy that God vouchsafeth unto us, doth effectually call upon us to live in the feare and obedience of God.

For as *Isaac* dealt with his Sonne *Jacob*, *Gen.* 28. 1. hee blessed him, and he charged him, saith the Text, he bestowed a blessing upon him, and withal he charged him to performe a duty: even so doth the Lord with his children; he gives them blessings, he bestowes mercies upon them, but so, that every blessing and favour which the Lord bestows upon them doth exact and cal for a duty that they must performe towards him.

In the 5. *Chapter* of *Esay*, *verse* 1,2. The Lord had done much for his Vineyard: it was planted on a very fruitfull hill, he hedged it, he gathered out the stones of it, hee planted it with the best plants, hee built a Tower in the midst of it, and made a winepresse therein: and what then? did he all this for nothing? No, the Text saith, Then hee looked that it should bring forth grapes; as if the Prophet should say, because the Lord had done so much for his Vineyard, therefore he expected, and great cause there was, that it should bring forth good store of good grapes. And this the Lord himselfe would teach us by the words of his owne mouth: For in *Exod.* 20. 2. The Lord being to deliver his Law to his people, tels them first, that he is the Lord their God, which brought them out of the Land of *Ægypt*, out of the house of bondage; using the rehearsal of his goodnes towards them, as a most effectual bond and perswasion to tye them to the obedience of his Law. For thus it was, even from the first blessing that ever God bestowed upon man, there ensued a Commandement upon it, as we reade, *Genesis* 2, 15, 16 that the Lord placed *Adam* in the Garden of *Eden*, and withall gave him Commandement, that he should abstaine from the forbidden fruit, Here then we see (beloved)

(beloved) the right and true uſe of the bleſſings of God upon us; ſo many mercies as he ſhewes unto us, we muſt eſteeme to be ſo many ſpurres, to pricke us forward to well doing; and to be ſo many Meſſengers ſent unto us from God, to call upon us for the due performance of all ſuch Chriſtian Duties as belong to our ſeverall callings. Sathan himſelfe, though a malicious depraver and abuſer of all Gods bleſſings towards us, yet doth acknowledge to Gods owne face, that his bleſſings doe exact a dutie at our hands. Doth *Job* ſerve God for nought? ſaith he, *Job* 1. 9. As if Sathan ſhould have ſaid; It is true indeed, that *Job* is an upright and juſt man, one that feares God, and eſchewes evill; but doth hee ſo for nought? No, hee hath great reaſon for it: for thou haſt made an hedge about him, and about all that hee hath on every ſide. Now (beloved) if Sathan thought it reaſon that *Job* ſhould ſerve God, becauſe God had bleſſed *Job*; oh, how wicked is our ingratitude, if when wee have received favours and bleſſings at Gods hands (as wee doe receive daily) wee doe not in lieu and requitall thereof apply our ſelves to Gods ſervice? The Apoſtle in the twelfth to the *Romans*, verſe 1. hath given us an excellent Preſident in this caſe: *I beſeech you*, ſaith he, *by the mercies of God, that you give up your bodies a living ſacrifice, holy and acceptable unto God:* He hath no better meanes to adjure us, as it were, & to binde us to offer up our ſelves a living ſacrifice unto God, than the mercies and favours which hee hath beſtowed upon us.

To apply this preſent caſe more particularly to our ſelves, conſider aright, I beſeech you, the caſe of theſe faithfull, to whom the Apoſtle makes this exhortation; and when you have compared their caſe with your owne caſe, then tell mee, if this ſame exhortation may not as juſtly, nay, much more juſtly be inforced upon us. Theſe were Gentiles, and ſo are we; theſe had ſitten in darkeneſſe, and ſo did wee; theſe were aliens from the covenant, and ſo were wee; but God had choſen them a peculiar people to himſelf, and ſo he hath choſen us; he brought them into a marvellous light, and ſo he hath done by us; hee called them to the knowledge of his truth, and ſo hee hath called us; hee redeemed them with the precious

bloud of Jesus Christ, and so he hath redeemed us; he regenerated them by his spirit, and so he hath done us; therefore this duty lyes as hard upon us as upon them, and this same exhortation is to be prest as forcibly upon us as upon them, wherefore *Dearly beloved, I beseech you as Strangers and Pilgrims, to abstaine from fleshly lusts, which fight against the soule.* Nay, to goe a little further in this application, because God hath gone a great deale further in blessing us: they were but young Novices in the faith, as it seemes to bee implyed in the second verse of this Chapter, *New borne babes*; but wee have beene long trained up in the knowledge, his blessed Gospel having had free passage amongst us above these forty yeares: they were dispersed abroad in the world, as appeares Chap. 1. ver. 1. and scattered here and there, but we enjoy the Communion of the Word and Sacraments in the unity of this one particular Church; they were strangers where they lived, but wee sit at home under our Vine, and under our Fig-tree, as the Prophet speakes, and Gods holy Name bee everlastingly praised for it. We need not to go beg the bread of life in forraigne Nations, for wee have it brought home even to our doores: much more justly therefore doe these extraordinary blessings of God binde us to this Duety, than theirs did them; and much more earnestly must this Exhortation bee enforced upon us then upon them; wherefore, *Dearly beloved I beseech you*; you that have received this full measure of love and mercy at Gods hands, *I beseech you to abstaine from fleshly lusts which fight against the Soule.* If wee had given to him first, then these his blessings had beene but requitals of our former kindnesse; but now seeing he hath loved us when we did not love him, seeing he hath thus blessed us of his owne free good will, Oh, how straightly doe these undeserved favours of God exact this Christian Duty at our hands, even our holinesse of life; wherefore *I beseech you*, nay, you must know that the love of God doth beseech you, or rather impose it upon you as a necessary Duty, *to abstaine from fleshly lusts, &c.* And let this suffice to be observed concerning this point. Now I come to the Insinuations; and first of the first.

Dearely beloved, I call it an Insinuation, because the Apostle

poſtle by this terme of kindneſſe, doth artificially cloſe with them, and wind both himſelfe, and his exhortation into their hearts. For commonly the nature of Man, when it is counſelled and adviſed by others, is wont ſtraight wayes to looke into the heart of his Counſellor, to ſearch out with what affection he ſpeakes it, and accordingly as he findes the affection of his Counſellor, ſo will hee eſteeme of his counſell. If a man wills us to amend our manners, thereby upbraiding us with our faults, or bewraying any bitterneſſe againſt us, we will reject his counſell, though never ſo good: If a man adviſe us to any good courſe, for his owne profit, or for ſome advantage that himſelfe may get by it, weerefuſe his adviſe, though never ſo profitable: but if once we be perſwaded that hee loves us, and that for love and good will hee adviſes us to any courſes, preſently wee hearken to him, and embrace his counſell, and are willing and ready to put it in practice. Wherefore our Apoſtle deales very skilfully here with theſe Chriſtians, firſt, proteſting his deare and tender love towards them, that hee doth not counſell them to this for any ſhame hee would bring upon them, or for any vantage that hee ſhould procure to himſelfe, but meerely for his hearty love and affection that hee beares unto them, therefore they are in no caſe, either to contemne it, or ſuſpect it, but rather to embrace it with all willingneſſe. And here is an excellent Rule for us to frame our counſels by; that whenſoever any of us reproves his brother for any ſinne, as for drunkenneſſe, ſwearing, uncleanneſſe, or any ſuch profane carriage, and counſels him to amend it, wee muſt take heed, that it come not from any gall or bitterneſſe in our hearts, for then it marres our Exhortation, and hardens him more in his ſinne; but it muſt come from love within us, and that from a tender and deare love towards him, if ever we deſire that our counſell ſhould take effect with him in his heart, to the reformation of his life, and ſaving of his ſoule.

Againe, in that hee cals them here his *Dearly beloved*, here is another obſervation offered unto us. Hee had ſhewed in the former Verſes, that they were the dearely beloved of God, and therefore here in this Verſe hee is bold to call them his *Dearely beloved*; for, ſeeing that Chriſt did love them dearly, his

his Apostle must needs love them dearely too. For the Lord never bestowes his love upon any, but withall he bestowes many amiable Graces upon them, such as may procure them love and favour amongst men; I say not, amongst carnall men, that cannot looke any farther than upon flesh and bloud; nor yet amongst worldly men, that onely love those that are like themselves, but amongst spirituall men, such as can discerne the lovely gifts and graces of God, shining in a mans soule. We reade, *Genesis* 39.3,4. of *Joseph*, that the Lord was with him; *Potiphar* seeing the love of God upon him, did set his love upon him too: and in the 21. verse of that Chapter, the Master of the Prison saw that the Lord loved *Joseph*, and then he loved *Joseph* too; and in the 41. Chap. the 39. verse, even *Pharaoh* himselfe saw that the spirit of God was in *Joseph*, and therefore he favoured him, and preferred him exceedingly. Thus was it also with Christ himselfe, of whom wee reade, *Luke* 2.52. that he grew in love and favour with God and with men: First, in favour with God, and then with men; for men loved him because God loved him first. Here is then a perfect Rule, whereby to frame our love towards men; if first we behold and descrie in them certaine testimonies of the love of God, then may wee be bold also to set our deerest love and affection upon them. Wee must take heede that weebee not too light of our love, in bestowing it upon every one; for our Christian love is, and ought to bee a well settled affection, proceeding from a good ground, and therefore wee must bestow it especially upon those whom wee see the Lord hath peculiarly endued with his sanctifying and saving grace: neither yet on the other side must wee bee too sparing of our love, in bestowing it onely upon some few, that fit our owne humour best, but as many as the Lord hath vouchsafed to admit into the bosome of his Church, and to call to the profession of our Christian Faith, (except wesee in them some evident cause to the contrary, as that they are hypocrites, or yeeld any other manifest signes of impiety) those we must love, as presuming and well hoping, that God doth love them.

But howsoever, the Apostle had many respects to draw his deerest love to these faithfull ones, partly, because they were his

his brethren in the fleſh, but much rather, becauſe they were his brethren in the Lord, embracing the ſame faith, worſhipping the ſame God, regenerate by the ſame Spirit, and living in the communion of one and the ſame myſticall body; yet there was one reaſon further then all theſe, that inflamed his heart with moſt fervent love towards them above all other; and this was the charge which was given to him over them, that hee ſhould bee their Inſtructor, to preach the Doctrine of ſalvation unto them. For the Miniſterial charge, which was aſſigned unto *Peter* over the Circumciſion, *Galat.* 2.7. did knit his heart unto them, faſter than ever the heart of *Jonathan* was knit unto the heart of *David*; ſo that in this reſpect hee might well call them his *dearly beloved.* Wherein he gives an example to the Miniſters of God, teaching them how they ought to eſteeme the flocke of Chriſt, whereof the holy Ghoſt hath made them over-ſeers; that they muſt carry a love and affection towards them, and that not any common love, but ſuch as proceeds from the deareſt and the deepeſt ſeate of their hearts. Deare is that love which muſt prevaile with us ſo farre as to make us to lay down our lives for thoſe whom wee doe love; It is ſo deare, and ſuch a great love, as that our Saviour, *John* 15.13. tels us, there can be no greater. Greater love can no man ſhew than this, when a man beſtowes his life for his friends; and yet ſuch muſt be the love of a Paſtor towards his flocke, even to lay downe his life for them, as *John* 10.11. A good Shepheard, &c. Thus it was with *Moſes*, that would rather bee blotted out of the Booke of life himſelfe, than that the wrath of the Lord ſhould be powred out upon the Children of *Iſrael*, *Exod.* 32.32. And thus it was with *Paul*, that would wiſh himſelfe to bee ſeparated from Chriſt for his brethren and kinſmen according to the fleſh. *Rom.* 9.3. And thus it was with the great Shepheard of our ſoules, Chriſt himſelfe, who did lay downe his life for his Sheepe, and expoſe himſelfe to all thoſe dangers, which by our ſinnes wee had incurred: and thus it ought to be with all the Miniſters of God; they muſt love their ſeverall Charges, even unto death, embracing them with their deareſt affection.

The ſecond Inſinuation is in theſe words, *I beſeech you.* For

although by that Apostolike authority which he had received, he might command them, yet he had rather to deale with them by entreaty, to beseech them. For this was a course fitter for him, and fitter for them also: Fitter for him, as being a Minister of the Word; it is for a Magistrate to command, it is for a Minister to beseech; and fitter for them: the young tenderlings of a Vine are to bee handled gently and charily; and so these being but young Christians, as hath beene already shewed out of the second Verse, were to bee mildely dealt withall.

In matters of Religion, though sometimes men may bee compelled by strong hand, and by force, to obedience, yet the readiest way, either to winne those that are without, or to containe those that are already wonne, in the bond of obedience, is (for the most part) by faire meanes, and by kinde perswasions: *Suadenda potius est pietas quam cogenda*, saith a learned Father, Sooner is godlinesse fastened upon us by perswasion than by compulsion. And the very Heathen man *Seneca* could tell us, that in good causes, *Facilius ducimur quam trahimur*; It is easier to leade us on by kinde entreaty, than to draw us on by constraining meanes. Here then is controuled that imperious Spirit which raignes in the Chaire of the Romish Sea, that takes upon him to command all the world. Hee challengeth himselfe to be Christs Vicar, and *Peters* successor; but whether he be either of them, let his commanding courses testifie. Christ said, Learne of mee, for I am meeke and lowly: what meekenesse is there in him, that sends forth his *Mandamus*, nothing but commands and threatnings to the people of God? And *Peter*, as you see here, beseeches these Christians to bee advised by him: but hee that challenges himselfe to bee *Peters* successor, lookes for it as a duty, to bee besought and crouched unto by others, but himselfe will beseech none. It may bee, hee succeedes him in place, though that may bee questioned too; but in meekenesse of Spirit, and the performance of his Ministerial function, hee doth as farre degenerate from *Peter*, as ever that Idolatrous King *Manasses* did degenerate from the steps of his good Father *Hezekiah*. And thus much of the Insinuations,

Now

Now to the parts of the Exhortation ; and firſt, of the former part, contained in the 11. Verſe, the mortifying and ſubduing of the luſts of the fleſh. Firſt, of the matter it ſelfe, and ſecondly, of the motives, whereby the Apoſtle enforces this Exhortation upon them. Firſt, of the matter, *To abſtaine from fleſhly luſts.* By *luſts* wee are here to underſtand, the diſpoſitions, or inclinations that are within us ; by the *fleſh*, wee are to underſtand, our whole nature, and whatſoever in us is not regenerate by the ſpirit of God ; all which muſt bee abſtained from, they muſt bee mortified and ſubdued within us ; according to that, *Galathians* the 5. Chapter, verſe 24. *They that are Chriſts, have crucified the fleſh, with the affections and luſts thereof*; that is, they have crucified their nature, and the diſpoſitions of their nature. Every one of theſe words require a ſeveral diſcourſe; and therefore I will treat of them ſeverally; and firſt, of the *luſts*; ſecondly, of the *fleſh*; thirdly, of *abſtaining*. Firſt, of *luſts*.

God in the beginning created Man upright in nature, and without any blemiſh : but becauſe Man was but a creature, and therefore could not have all perfections in himſelfe, the Lord God furniſhed him with an holy appetite and deſire, whereby hee might bee carried to ſeeke after God, in whom onely hee might finde and enjoy all perfections. This the Serpent perceiving, tooke occaſion hereby to ſollicite *Eve*, not to deſire to enjoy God, but to deſire to become God ; abuſing this affection that was given to Man to make him happy, and turning it to his utter bane and deſtruction. The end which the Serpent propoſed to her, *to be as God*, was a thing much to bee deſired ; and the Inſtrument which he uſed, the Apple of the forbidden tree, was very pleaſant, and much alſo to be deſired, as is ſaid *Geneſis* 3.6. and ſo the Serpent robbed the Woman, and robbed her Husband, and robbed all their poſterity, of that godly affection, that holy appetite and deſire, which the Lord had furniſhed Mans nature withall. Ever ſince which firſt perverting of our will and deſire, partly, by the propagation of this infection from our Parents into us, and partly, by the Juſtice of God, which hath inflicted it upon us as a curſe of that firſt ſinne, all the whole many of us are

perverted in our wils, and so corrupted in all our desires, that now the inclinations of our nature are no longer desires, as they were in the beginning, but they are lusts and concupiscences, nothing else but lewd and inordinate affections. For as a little Leaven leaveneth the whole lumpe, even so this Lust hath infected our whole nature, that now we are but a masse and a heape of Lusts. Looke in to all our affections, they are, nothing but Lusts: looke into all our actions, they are nothing but Lusts: looke into all our sinnes, our originall sinne is nothing but Lust, as Saint *James* teaches, Chapter 1. Verse 14. *Every man is tempted, hee is drawne away by his owne Lust:* and Chapter 4. Verse 1. *Whence are warres and contentions? Are they not hence, even of your Lusts?* Our actuall sinnes are nothing but Lusts, as the Apostle shewes, *Galat.* 5. 19, 20. Where he cals the workes, of the flesh, the lusts of the flesh, and 1 *Joh.* Chapter 2. Verse 16. *Whatsoever is in the world, as the lust of the eyes, the lust of the flesh, and pride of life,* and this is a kinde of lust too. Looke into all the parts of our bodies, and powers of our soules, and you shall finde nothing but Lusts in them: our eyes lust after delightfull sights, our eares lust after pleasant sounds, our stomackes after sweete meates, our hearts lust after foolish vanities, and the very spirit that is within us, saith the Apostle, lusteth after envy, *Jam.* 4. 5. So then the Apostle here exhorting these Christians to abstaine from Lusts, hath chosen a most significant and compendious word, to expresse his meaning, he bids them to abstaine from Lusts.

Wherein wee may observe, first, that this is a generall dehortation from all kindes of sinne, for lust is the generall name for them all; not onely against Adultery and Wantonnesse, which is the most naturall meaning of lust, but against Pride, and Envy, and Oathes, and Blasphemies, and every other sinne. For hee would not have the children of God bee free from one sinne, and defile themselves with another; free from Adultery, but defiled with Drunkennesse; or free from Drunkennesse, but defiled with Envy; but hee would have them to bee entirely holy: And as in the first verse of this Chapter, hee willed them to lay aside all dissimulation, all maliciousnesse,

all

all evill speaking; so here hee wils them to abstaine from all sinne. What is it unto thy health, if thou bee free from one disease, and thy body infected with another? thou art still but a diseased man: and what is it to the comelinesse of thy body, to have a faire face, but to want the proportion of thy other limbes? Thou art still but a deformed man: and what is it to the gracing of thy soule in the sight of God, to bee cleare from one sinne, so long as another sinne raignes within thee? but if thou canst sweepe away these lusts which the Apostle here speakes of, then thou art cleansed of all thy diseases, to bee a sound Christian, and rid of all thy deformities, to be gracious and acceptable in the sight of the Lord.

But wee may take this exhortation to bee more particular; as if the Apostle should counsell these Christians to abstaine especially from such lusts, as the Gentiles, amongst whom they lived, were addicted unto; that if they were given to riot, these should especially endeavour themselves to sobriety; if they were given to wantonnesse, these should especially labour to chastity; if they were given to malice, these should especially labour to bee most kinde and gentle; that, as it is in the 12. Verse, when they should see the good examples of these Christians, they might learne by them to be drawne from their sinnes, and so glorifie God in the day of their visitation. Or else wee may take the exhortation to bee yet more particular; as if the Apostle should here counsell them to enter into their own hearts, and there to make just tryall what speciall sin they did feele to rage most within them, and thereof they should specially labour to purge themselves; for commonly every man, even the best of us all, hath his proper sinne, some one sinne, and some another, raging within us above the rest; and I know not, whether this bee that *Malus Genius*, that evill Spirit, which the Heathen say, takes possession of every man; but sure I am, that it is the proper lust of our owne nature, whether caused by the infection of our Parents, or by the temperature of our complexions, or by some celestiall influence in our conception or birth, or rather indeede wrought in us by the power of Sathan, after we are come into world; it is, I say, the proper lust of every mans owne nature, whereby he is incli-

ned to one vice more then to another. One hath a touch of Envy, another hath a touch of Lying, another hatha touch of Evill ſpeaking; in one is a ſpice of Pride, in another a ſpice of Wantonneſſe, in another a ſpice of Coveteouſneſſe (I ſpeak even of the beſt; for in others it is more than a touch or ſpice, it raignes in them;) in every one a ſpeciall inclination to ſome one ſpeciall ſinne; and this is that luſt which fights againſt every ones Soule, after a ſpeciall manner, as here is implyed; and therefore he would have us, as to abſtaine from all ſinnes, ſo to make ſpeciall proviſion againſt that ſpeciall Luſt which is moſt rife and buſie within us. Aske thy owne Soule, and examine thy ſelfe well, whether thou art not more inclinable to one vice than to another; ſearch it out throughly in the bowels of thy Nature; and when thou haſt found what principall ſin thou feeleſt the power of Satan, and the deſire of thy owne fleſh moſt often moving thee unto, thou muſt conſider that this is that fleſhly luſt, which of all others fights moſt fiercely againſt thy Soule; and thou muſt know, that thou art bound to labour eſpecially againſt that luſt, refraining from all occaſions and meanes, which may any way tend to the cheriſhing of that ſinfull and wicked humour and luſt in thee.

2. Seeing hee diſſwades us here from luſts, wee may obſerve that hee would have Chriſtians not onely to abſtaine from all ſinnes, but alſo from the luſts of ſinnes, that is, the very firſt motions and inclinations to ſinne, for if wee doe not ſtop and drie up the Fountaine of ſinne, wee ſhall hardly ſtay it in the Channels; If wee would kill a Serpent, wee muſt cruſh him in the head; and if wee would deſtroy ſinne, wee muſt ſmoother it in the very firſt conception. As *David* when he fought againſt *Goliah*, did ſmite that uncircumciſed Philiſtine in the forehead, and ſo ſlue him: even ſo muſt wee deale with ſin, we muſt ſmite it in the forehead, and deſtroy it in the firſt motion, and the firſt luſt that wee feele within us. For ſo doe they that are Chriſts; as the Apoſtle ſhewes, *Galat.* 5. 24. they crucifie the fleſh, with the affections and luſts thereof: they crucifie the fleſh; there the tree of ſinne is taken downe: they crucifie the fleſh with the affections; there both the ſap and the heart of ſinne are periſhed: they crucifie the fleſh, with the affections

and

and luſts thereof; there the roote and all is withered and quite dried up. In the firſt Chapter of *Exodus*, verſe 16. *Pharaoh* tooke this courſe to deſtroy the Male Children of the *Iſraelites*; hee commanded, that when their mothers had brought them forth, death ſhould bee their midwife, they ſhould preſently bee killed and made away as ſoone as ever they beganne to live. Let us learne *Pharaoh* his policy for a better practice; ſeeing wee are to ſubdue ſinne, let the midwife of ſinne bee the death of ſinne; as ſoone as ever we feele it quicken within us, and beginne to live, wee muſt preſently ſtop the firſt breath that ever it takes, and deſtroy it in the firſt motion. Learne wee this ſame Leſſon of our Saviour: In the fourth Chapter of *Luke* verſe 5. the Divell came to him, and ſhewed him all the kingdomes of the world in the twinckling of an eye: it was only a ſhew; but our Saviour could not abide a ſhew of ſinne: it was but in the twinckling of an eye; but our Saviour could not abide one glimpſe of ſinne; it was (I ſay) but a moment of time; but our Saviour could not abide that temptation ſhould live ſo much as one moment of time, but ſo ſoone as ever it began to ſtir and to move, preſently he deſtroyed it.

Now as here is matter of exhortation, teaching us to beware of the firſt motions of ſin, ſo here is matter of reproofe of an errour in Popery, that denies theſe firſt motions of ſin to be any ſins at all: they acknowledge Luſt or Concupiſcence to bee the cauſe of ſin, but that it ſhould be a ſin of it ſelfe, this they will in no wiſe acknowledge.

But if it bee a ſinne to tranſgreſſe the Law of God, then Luſt moſt needs be ſinne: Now Saint *John* tels us, Epiſtle 1. chap. 3. verſe 4. that ſinne is nothing elſe but the tranſgreſſion of the Law; and it appeares plainely out of *Rom.* 7. 7. that Luſt is the tranſgreſſion of the Law; for the Law ſaith, *Thou ſhalt not luſt*; ſo that Luſt muſt needs be ſinne. The Law requires that thou ſhouldeſt love the Lord thy God with all thy thought, *Luke* 10. 27. therefore if ever thy thought be enclined to ſinne, (as Luſt takes her firſt hold in our thought) thou haſt tranſgreſſed the Law, and ſinned againſt God. It was but a flying thought which the Divell ſuggeſted into the hearts of the Scribes, that Chriſt blaſphemed when hee ſaid to the ſicke

of

of the Palſie, Thy ſinnes are forgiven thee: for ſo wee read, *Marke* 2.6. they only reaſoned ſo in their hearts, as if they did not throughly conſent unto it, but it was onely a conceit that runne in their heads; and yet our Saviour checkes them for it, and cals it by the name of evill, as appeares *Mat.* 9.4. *Why thinke you evill in your hearts?* And if it bee evill, conſequently it muſt needs bee ſinne. How light ſoever theſe men make of Concupiſcence, or Luſt, I am ſure that *Paul* felt by his owne experience, and to his great griefe acknowledged it to be ſin, as *Rom.* 7.20. Not I, ſaith hee, but ſinne that dwelleth in mee. Their anſwer which here they alledge, that Luſt is indeed ſinne, yet not properly, but onely after a kinde of improper ſenſe; if *Salomon* ſhould heare it, hee would condemne them of fooliſhneſſe; The foole, ſaith hee, *Prov.* 14.9. makes a toy of ſinne: and ſurely, it is great fooliſhneſſe, to make ſo ſmall account of Luſt, and to eſteeme ſo light of ſinne, and to uſe ſuch a toyiſh and frivolous diſtinction in ſuch an earneſt and ſerious matter.

2. Now concerning the *fleſh*, which is the ſecond thing here to be ſpoken of: By the name of *fleſh* wee are here to underſtand our whole nature: for as luſt is moſt proper to one ſinne above the reſt, as namely, to Adultery, yet is it rightly applied to all ſinnes, becauſe every ſinne is a Luſt; ſo the *fleſh* doth moſt properly ſignifie our matter, our carnall and bodily part, as it is oppoſed againſt our ſoule or ſpirituall part, yet is it rightly extended to our whole nature, both of ſoule and body, except wee be regenerate and borne anew; ſo that whatſoever is in us unregenerate, it is here called by the name of fleſh. For ſo it is taken, *Mat.* 16.17. where Chriſt ſaith unto *Peter*; Fleſh and bloud hath not revealed this unto thee; that is, nothing that is in the nature of man, hath taught thee this, but it is the ſpeciall worke of the Spirit of God. And in the 1. to the *Corinthians*, Chapter 2. verſe 14. ψυχικὸς, The naturall man; he ſaith not, the carnall man, but even the whole nature of man, ſoule and all, is ſo darkned, that it cannot perceive the things that are of God: And therefore the Apoſtle calls our whole man, *Corpus peccati*, The body of ſinne, *Rom.* 6.6. becauſe ſinne hath infected our whole man; nay hee cals it

Corpus

Corpus mortis, *Romans* 7. 24. The body of death; becauſe it is in it ſelfe wholly cut off from the life of God, wherewith wee were quickened before our fall. The Reaſons why the unregenerate man, and in the beſt of us the unregenerate part, is called by the name of *fleſh*, as here in this place, are two:

Firſt, becauſe either they proceed meerely of the fleſh, or at leaſt are wrought by the fleſh. Some luſts proceed meerely of the fleſh: our originall ſinne, it is not to bee thought to ariſe in our ſoule, for that is created holy, and infuſed holy from above into every one of us at our firſt quickning in our Mother; but it is the materiall part, the fleſh which we draw from our Parents, that is infected with ſinne in it ſelfe, and as ſoone as ever the ſoule is united and joyned unto it, it infects the ſoule alſo: As *Coſbi* the Midianitiſh woman defiled *Zimri* the *Iſraelite*, by lying with him, as we read *Numbers* 25. And as *Salomons* wives, ſtrange women, turned his heart after other gods, 1 *King.* 11. 4. And ſo the fleſh, which we receive of our Parents, as ſoone as it is married, as it were, unto the ſoule, as ſoone as they are knit into one nature, the fleſh, by clipping and embracing the ſoule, doth defile the ſoule, and turne it after carnall luſts: and when once this luſt, this originall infection hath ſeized upon us in body and ſoule too, then our nature is become like a fiery Furnace, that continually ſends forth many flames of Concupiſcence: it ſtill egges us on, and provokes us unto ſinne, as the wife of *Putiphar* did ſollicite *Joſeph*, day by day, to commit wickedneſſe, and to ſinne againſt God. Other luſts, though they doe not ariſe out of the fleſh, yet they are wrought in us by the fleſh: It is the old policy of Sathan, to ſeeke firſt to overcome the weakeſt, that afterward hee may overcome the ſtrongeſt; hee ſet firſt upon *Eve*, that ſo he might overcome *Adam*; and ſo ſtill hee ſets firſt upon our fleſh, which is the weakeſt and moſt inclinable to ſinne, that afterward hee may overcome the ſpirit; which, if it were not for the perſwaſions and allurements of the fleſh, would withſtand ſinne. For the Divell could never doe any thing againſt us, but that hee findes fit matter in our fleſh to worke upon. As our Saviour ſpake of himſelfe, *John* 14. 30.

The Prince of this world commeth, and hee findes nothing in mee; ſo if we had not any corruption in our owne fleſh, Sathan could even hardly faſten any temptation upon us. No, Beloved, here that is verified which our Saviour ſpake in another caſe, *Inimici hominis domeſtici ejus*; The enemies of a man are they that are of his owne houſhold: and that alſo which our Saviour proved by his owne experience; Hee that dippes his finger with me in the diſh, it is he that lifts up his heele againſt mee; even the ſame fleſh which wee nouriſh in our owne boſome, lifts up it ſelfe againſt us to deſtroy us. Here then let the children of God learne hereby to beware of their owne fleſh; and whenſoever Sathan tempts thee, take heed that thy owne fleſh doe not play the traytor with thee, and deliver thee over into the will and power of thine enemies. And let this kindle in every one of us, a ſerious deſire to bee diſſolved out of this earthly Tabernacle which we beare about us; and to be rid from this treacherous enemy of our owne fleſh.

2. A ſecond Reaſon, why the luſts of the unregenerate are called after the name of fleſh, is, becauſe they tend to the cheriſhing of the fleſh, the carnall or naturall part. For, why doth the Epicure wallow up and down in all licentiouſneſſe, and the voluptuous man ſell himſelfe over to the pleaſures of this life, and the covetous man obey his unſatiable luſt and deſire of gain, but that all things ſeem to tend to the cheriſhing of their owne fleſh? I ſay, *ſeeme to tend*, becauſe it is but in appearance only: for indeed, theſe things are ſo farre from cheriſhing the fleſh, that contrariwiſe they are the very ſpoyle of our fleſh and decay of our nature. Voluptuouſneſſe is called by the Holy Ghoſt, 1 *Cor.* 6. 18. a ſin againſt a mans owne body: Gluttony and Drunkenneſſe ſhorten mens lives and deforme their bodies, and marre their conſtitutions: and covetouſneſſe waſts away a mans ſpirits, and ſokes up the moiſture of nature. Let this therefore teach us to bee carefull and circumſpect that we be not deceived by the outward appearance of ſin, though it make never ſuch a goodly ſhew of cheriſhing our nature; ſeeing indeed it is the very bane of our nature, hurtfull to our bodies in this world and the utter deſtruction both of Soule and Body in the world to come.

3. Laſtly

3. Laſtly, we are to ſpeake, in one word, concerning *Abſtinence*, which is the third point here to be ſpoken of; *Abſtaine from fleſhly luſts.* As a carefull Phyſitian that is deſirous to recover the health of his patient, doth give him ſpeciall charge to abſtaine from ſuch meates and drinkes as are enemies to his health; ſo the Apoſtle here wils this choſen people of God to abſtaine from fleſhly luſts, and ſo forbeare them as they love their Soules health. In the firſt Epiſtle to the *Cor.* Chap. 9. ver. 25. the Apoſtle enforces this exhortation upon us by way of Compariſon: Every one that proveth Maſteries, (ſaith he) abſtains from all things that might bring his bodie out of temper; and this he doth for a corruptible Crowne; how much more ought we to abſtaine from all fleſhly luſts which will bring our ſoules out of temper; eſpecially conſidering that the Crowne which wee ſtrive for, is incorruptible and everlaſting in heaven. And this is the true Abſtinence which the Lord requireth at our hands, to abſtaine from ſinne, to abſtaine from luſts, to abſtaine from the works of the fleſh. Though wee ſhould abſtain either from certaine meats never ſo preciſely, or from all meats ſo farre as it is poſſible, yet if we doe not withall abſtain from ſin and from the luſts of the fleſh, it is no abſtinence at all, but rather fond ſuperſtition.

Wherefore, beloved, let us hearken to this counſell of the Apoſtle, and obſerve it in our daily practice, to abſtaine from fleſhly luſts. Doth our corrupt nature at any time aske any thing at our hands? Let us deny it, and ſay it nay, and forbeare ſuch deſires. Doth our fleſh ſollicite us to do or think any thing that is againſt our obedience to God? Let us deny our fleſh, and forbeare all ſuch luſts: Indeed if wee were our owne, then might we juſtly take liberty to our ſelves, and doe what we liſt; but the Apoſtle, 1 *Cor.* 6. 19. tels us plainly, that we are not our own, but are bought with a price, even with the moſt precious bloud of Jeſus Chriſt, and therefore we muſt be ruled by him that bought us, becauſe we are his, and abſtaine from our owne luſts, and deny our owne Fleſh and Nature, becauſe we are not our owne. Our Saviour tels us, we muſt deny and forſake our ſelves, or elſe we are not to follow him, *Luke.* 9. 23.

Oh let us follow him in the regeneration, by abſtaining

from our fleſhly luſts which fight againſt our ſoules, and ſo we ſhall receive at length the end of our Faith, the ſalvation of our ſoules, even that uncorruptible Crowne, that Crowne of righteouſneſs, ſpoken of by the Apoſtle S. *Paul* in the 1. Epiſtle o the *Corinthians* Ch. 9. v. 25. and the 2. Epiſtle to *Timothy* ch. 4. v. 8. which the Lord, the righteous Judge, ſhall give at that day, to all them that love that his appearing, and is attaineable by, and promiſed onely to thoſe that thus abſtaine from and overcome their fleſhly luſts; which that we may ſo doe as wee are here exhorted, let us conclude with prayer, calling upon God for the ſpirit of power to enable us thereunto, and that through Jeſus Chriſt, to whom with God the Father, and the bleſſed Spirit, three diſtinct Perſons, and yet but one God, be all Honour and Glory, both now and for ever Amen, Amen.

FINIS.

THE GREAT MYSTERIE OF GODLINESSE.

OR,

A TREATISE OPENING UNTO US

First, What God is,
Secondly, What Christ is.

Penned by that learned and faithfull servant of GOD, *John Randall*, Batchelour of Divinity.

Now publiſhed to the glory of God, the edification of his Church, and the honourable memoriall of the Author,

By *William Holbrooke*, Preacher of the Word of God.

The third Edition, corrected.

LONDON,
Printed for *Robert Young*, and *Samuel Enderby*, and are to be ſold at the ſigne of the Starre in Popes-head Alley. 1640.

TO THE VVORSHIPFULL MASTER THOMAS FANSHAVVE, One of His Majesties Justices of the Peace in the County of *Essex*, and Mr. of the Crown Office, all happinesse both in soule and body in this life, and eternall glory in the world to come, be multiplied.

SIR,

AMongst the many titles which are given to the Ministers of Gods holy word in the Scriptures, the title of Labourers is one, to shew that they should be labourers; yea, sore labourers, labouring to wearinesse & fainting. Such a one was the Author of this following Treatise, who before God silenced him (by his afflicting and chastising hand) was as frequent and constant in the worke of the ministery as any of his brethren; and afterward was not idle nor unprofitable in private, as both the

Mat. 10. 37, 38

1 Cor. 3. 9.

1 Tim. 5. 17.

the daily reſolutions and ſatisfactions, which many (both Miniſters and people reſorting to him) received from him, and alſo this following Treatiſe, with two others farre larger then this (the one ſhewing what a true viſible Church, the other what Predeſtination is) doe ſufficiently give witneſſe unto. The occaſion of this and the other aforeſaid labours of his, was this: Divers of his people reſorting to him at ſundry times for reſolution in divers queſtions, he deſired them to thinke of ſome queſtions, wherein they moſt deſired ſatisfaction, and he would (as God ſhould enable him) give anſwer thereto, by way of an Evening Exerciſe; which motion with much joy they accepted of, and through the good hand and guidance of God (who certainely moved the one to motion, the other to accept & make choice) they made choice in the firſt and ſecond place of theſe two maine and fundamentall Queſtions: Firſt, What is God: Secondly, What is Chriſt. The doctrine whereof is the ſubject matter of this enſuing Treatiſe; an argument high and excellent, and of neceſſity to bee knowne in ſome good meaſure of all that will be ſaved. How diſcreetly & warily, orthodoxally, fully, though briefly) and plainly, to the capacity of the meaneſt, theſe two profound heads of Divinity be handled in the enſuing Treatiſe, I need not ſay, it will appeare to every judicious and Chriſtian Reader. I make bold to dedicate it to your Worſhip, Firſt, to teſtifie my unfained thankefulneſſe to you for your love and kindneſſe to me, and all good Miniſters in our Countrey, of whom I have ever obſerved you to bee a lover and favourer, a thing pleaſing to God and all good men; and it is no matter whom it diſpleaſeth, ſo God be pleaſed with it. Secondly, to teſtifie my deſire of your growth in Grace,

Grace, and in the true knowledge of God, and of Jesus Christ, whom to know is eternall life, which this Book, through Gods blessing upon your reading of it, will help you in. Which that it may doe, and for all good unto your worship, I will pray to the Father of Lights, from whom every good and perfect gift commeth. In whom I rest,

At your Worships

command,

WILLIAM HOLBROORE.

To the Reader.

Understand (Christian Reader) that this following Treatise, and the other two before named in the Epistle Dedicatory, were given by the Author (as they were penned by his own hand) certaine yeares before his death, unto one of his Flocke and charge, who bestowed the same upon me; and I, being desirous of the common good, have published this for the present. Blesse God for it, and all meanes of thy Spirituall good, labour to profit by it in the true knowledge of God and Christ, which thou hast fully and plainly opened to thee herein. Forget not to let him have a place in thy prayers, that prayeth daily for thee, and all the people of God.

William Holbrooke.

OF GOD, OF CHRIST.

I. Queſtion.

What is God?

Anſwer.

Uch a Queſtion was once asked by *King Hiero* of a learned wiſe *Heathen Simonides*, who demanded one dayes reſpite to deliberate upon it: the *King* asked him the ſame queſtion the next day, then the *Poet* asked two dayes reſpite: and ſo the third day, foure dayes reſpite, ſtil doubling the number of the dayes formerly demanded. The *King* marvelled at it, and asked him why he dealt ſo with him; the *Poet* anſwered plainely, Becauſe (ſaith he) the longer I conſider and ſtudy upon it, the darker, in my ſeeming, the matter is. A modeſt Anſwer, well befitting a wiſe man; though preſumptuous at the firſt, not doubting but by his wit and ſtudy hee could attaine to the underſtanding of any thing, even of God himſelfe: yet modeſt at the laſt, ingenuouſly acknowledging

Cicero de natur. deor. lib. 1.

acknowledging his owne insufficiency to resolve such a deepe divine question. And surely no marvell that this wise *Heathen* having no other outward helpes but the booke of the Creatures, and the writings of other naturall men, such as himselfe was, nor any other inward helpe, but the light of Nature, and the common gifts of the Spirit, did give over the pursuite of this profound Question in the plaine field. But we, who through Gods mercy are reserved to these latter times, have better meanes without us, the booke of the Scriptures, and the labours of many spirituall and sanctified men; and better meanes and helps within us too, the Spirit of grace and illumination, that acquaints us, in some measure, even with the secrets of God; and therefore wee must not so give over this matter as he did, but cast about it with all diligence, and yet in all humility too, and see how we may finde and frame a modest and divine Answer to this high and heavenly demand.

First, therefore, that wee may the better conceive and profit by this Question, wee are to consider (before wee come to the Answer thereof) of two generall preparations to the same; for as none of Gods businesse, so specially not this concerning his owne Majesty and being, is to be undertaken with unwashen hands, that is, without due preparation of heart and affections going before. The first generall preparation is, how wee ought to esteeme of this Question: The second, with what cautions and limitations wee are to proceede therein.

2 Generall preparations considerable before it bee answered what God is.

In the first we are to consider these particulars: First, that it is some suspition of Curiosity to seeke into such an *high* point; if either wee seeke to know the brightnesse and perfection of Gods Essence (for that God hath not revealed at all) or the full and perfect state of his properties and workes, (for God hath not revealed them but in some measure) it is curiosity inexcusable: What? Are we not content to know that God is, and that he is holy, wise just, &c, but we must dive into the bottomlesse depth of his Essence? Reach not too *high* for fear of a shamefull fall.

The first: and in it five particulars.

2. *Vide Zeged. loc. com. 26.*

Secondly, that it is easie to erre in defyning what God is: Errour creepes in quickely upon us in the easiest and loweſt points

points of Religion, yea even in worldly things, how much more in heavenly, and ſo in this the heavenlieſt of all? God is ſo pure, ſpirituall, glorious; we ſo uncleane, carnall, blinde; that either in the exceſſe wee goe too farre, or in the defect we come too ſhort; either on the right hand, fawningly perſwaded ſomewhat of God in favour of him, which yet hee is not; or on the left hand, perverſly not beleeving ſomewhat of him which indeede hee is. It is eaſie to fall from a *high* ſteepe pitch; and this being ſo *high* a pitch, it is eaſie to take a fall at it.

Thirdly, that errors in this point are very dangerous, and, if they be defended, damnable; the point being a moſt fundamentall point of our Faith, the errors herein muſt bee fundamentall too, that is, ſuch as cut us off from the foundation; not every little miſtaking, but error herein wilfully defended: It is as much as our Soules are worth, like little flyes buſie about the bright candle, but they burne for it: ſo me are blaſphemers by it, as *Baſilides*, and the *Gnoſtickes*; and ſome are Idolaters, erecting in the thoughts a Notion of God, which is not God, and therefore an Idoll. 3.

Fourthly, that it is impoſſible to find that we ſeek, that is, any Subſtantiall or Eſſential knowledge of God as the Schooles ſpeake: neither is there any definition to bee framed of him, for hee is Infinite: no *Genus*, for there is nothing of larger content than God himſelfe; neither is there *differentia ſpecifica*, ſpecificall difference in this caſe; for there is no ſpecificall difference of every particular man, much leſſe of God, who is individually one: hee comprehends the world within his fiſt, and how can himſelfe be wholly comprehended in any definition? It is one of his knowne Attributes, that hee is incomprehenſible; God is not *ſeene* ſaith the Apoſtle, 1 *Tim.* 6. 16. that is, he is not to be comprehended as he is. 4.

Laſtly, yet it is of neceſſary uſe, and therefore may and muſt be ſought into: Firſt, to ſtop the mouthes of cavilling Adverſaries, that are ſtill inſulting over us, ſaying, *Who, what, where is your God?* as upbraiding us, that we beleeve in a falſe God, or at leaſt ſuch a one as wee know not our ſelves: Secondly, 5. 1. 2.

Three reaſons why we may and muſt know and ſeeke to know what God is.

condly, to ſtay and ſatisfie our owne reaching thoughts, for the matter concerning the ſalvation of our Soules, wee muſt have ſome certaine object to ſettle our thoughts upon, elſe we
3. ſhall never be at reſt: Thirdly, for our direction in our worſhip and ſervice of God, which muſt be anſwerable, as to his Will, ſo to his Nature too, *John* 4. 24. *God is a Spirit, and and they that worſhip him, muſt worſhip him in Spirit and truth.* Corporall gods muſt have corporall worſhip; and a ſpirituall God muſt have a ſpirituall worſhip: but our God is a *Spirit*, and therefore muſt have a ſpirituall worſhip. It is horrible blindeneſſe to worſhip an unknowne God as the *Athenians* did, *Acts* 17.23. and is alſo reproved of our Saviour, *John* 4.22. *Yee worſhip that which ye know not*: and this makes us reſolute in his ſervice, when we know who it is we ſerve, 2 *Tim.* 1.12. *I know whom I have beleeved.*

Cautions obſervable in the ſecond generall preparation, and in our ſeeking to know God.

In the ſecond generall preparation, we are to conſider with what Cautions and limitations we are to proceed herein. For the matter being ſo difficult and dangerous, wee had need to take great heed how we deale in it.

1. *Damaſc. lib. 1. cap. 13. Cicero lib. 1. de natura deorum. Hyper. method. 87. 90.*

The firſt Caution is this, That it is ſafer by negation to ſay what God is not, than by affirmation poſitively to ſay what he is; as to ſay, he is not mortall, not viſible, not corruptible, &c. And in this courſe the holy Ghoſt hath gone before us, 1 *Tim.* 1.17. *Now unto the King everlaſting, immortall, invisible, &c.* And 1 *Tim.* 6.16. (*He dwels in that light which none can attaine unto*; where the reaſon is added, why he cannot bee ſeene, becauſe the light that ſhould ſhew him to us is unacceſſible, *Titus* 1.2. ἀψευδὴς, *Non ſicut homo*, that is, He cannot lye, hee is not as man, that he ſhould lye, as it is *Num.* 23.19.) Like as a Carpenter in making of an Image, pares off on every ſide, and that which is remaining is an Image: ſo in ſaying what God is not, wee ſhall ſee what he is; and as this is the ſafeſt way, ſo it is the fitteſt way. For all things being denied of him which are incident to the creatures, he is thereby acknowledged ſingular, and infinitely ſuperiour to them all: not but that many things may bee poſitively pronounced of God too, but the other is the ſafeſt and fitteſt courſe.

Secondly,

Secondly, in saying what God is, we must keepe our selves within the bounds and compasse of Gods word: for that which God speaketh of himselfe, wee may freely and safely speake; and that which he speakes not, is but a fable and device of mans braine. None can testifie of God, but himselfe; therefore the Prophet saith, *Heb.* 2.20. *The Lord is in his holy Temple.* The Prophet sends them to seek God in his holy Temple, that is, to his Word sounding in his Temple; And our Saviour saith, *Search the Scriptures, Joh.* 5.39: Study the Word, and pray for the Spirit, and hee will keepe thee within a good scantling. 2.

Thirdly, that though we keep our selves within the bounds of the Word, yet we shall know but in part. 1 *Corinth.* 13.12. *Now wee see through a glasse darkely, but then shall wee see face to face: Now I know in part, but then shall I know as I am knowne.* The perfect knowledge of God is respited to another life, 1 *John* 3.2. *Then wee shall see him as he is*: yet wee know so much of him here, as shall serve for our salvation. *Moses*, who saw God and spake to him, *Exod.* 33.11. *face to face, euen as a man speaketh to his friend: And there arose not a Prophet in Israel like unto him, whom God knew face to face, Deuter.* 34.10. yet he was stinted and saw but his hinder parts, *Exod.* 33.20.23. Nay the Angels in heaven see him not as he is. 3.

Fourthly, that little which wee doe know of God, we must embrace it with humble submission, and holy admiration; not as comprehending it, but as rather being comprehended by it; not as thou, or thy understanding, being master of it (as it is of other notices) but as it mastering and subduing thy understanding. Earthly things we understand one way, heavenly another: Earthly things we master & subdue to our understandings; heavenly things subdue and master our understandings unto them. So then what we know of God, wee know it rather as being comprehended of it, than comprehending it, according to the speech of the Apostle, *Gal.* 4.9. *But now seeing you know God, or rather are known of God*: And *Joh.* 10.14 *I know mine, &c.* 4.

The fift Caution is, that still we must looke into it with the eye of Faith and not of Reason: for Reason is too blinde, or 5.

else

elſe too ſawcie to conceive of God. Some things thou ſhalt heare, but ſee no reaſon of them; yet beleeve them, becauſe the Word ſaith it is ſo. Other things thou maiſt thinke there is great reaſon for; yet beleeve them not, except the Word, the rule of Faith, reveale them.

Calv. Inſtitut. lib. 1. cap. 2.

The ſixth and laſt caution, is this, that we muſt ſearch into this myſtery onely ſo farre forth as it tends to build up our Faith in Chriſt, and holineſſe of life; for howſoever the knowledge of God is to be ſought after for it ſelfe, it being of ſuch excellency as it is; yet God will accept of no knowledge of himſelfe in man, but ſuch as is profitable for man to Faith and obedience, *John.* 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth.* The knowledge that God is a Spirit, is idle, except it be applied to Gods ſervice. Take theſe two rules in this caſe; Firſt, never thinke nor looke upon God but in the face of Jeſus Chriſt, *John* 14. 9. *Hee that hath ſeene mee hath ſeene the Father, &c.* Thus God lookes upon us in Chriſt, and therefore wee muſt looke upon God in him, as he is our Mediatour, and behold him in his merit, and obedience; and this gives great illumination. It is Chriſt that came out of the boſome of the Father, that reveales him unto us, *John* 1. 18.

The ſecond rule, is this, that the knowledge which wee have of God, muſt not be onely ſpeculative in the braine, but muſt paſſe into the heart, to bee put into practice in our converſation elſe the Divel will excell us, for he hath more ſpeculative knowledge than we have.

And ſo much for the two generall preparations. Now wee come to the queſtion it ſelfe: and herein, to avoid longſomneſſe and confuſion, becauſe *definitions* muſt bee both ſhort and orderly; wee will conſider God in theſe foure reſpects, and from every one of them frame an anſwer to this queſtion. I take this courſe, becauſe I deſire hereby to open a paſſage to the whole Doctrine concerning God. Firſt, then we will conſider God in his Eſſence. Secondly, in his Subſiſtence. Thirdly, in his Attributes and Properties. And fourthly, in his Office and Workes. And to one of theſe foure heads may be reduced whatſoever we know concerning God.

Foure generall things conſiderable in God.

Firſt,

First, in his Essence; for an Essence God hath, though wee know it not, yet must and may be rightly affirmed of him. The Creatures have their Essence, and it is a part of their perfection; so that if God have not his Essence, the Creatures goe beyond their Creator, which is blasphemous. Yea, all Creatures have their Essence from him, therefore hee must needes have an Essence himselfe.

This considered, God is a *Spirtuall* substance or being of himselfe. First, God is a *Spirituall* substance, &c. Wee might say in the Negative, God is an incorporeall substance, that he hath no body; but because God hath spoken affirmatively of himselfe, so may we too, *John* 4.34. God is a Spirit, and here (that we may not sort him with any thing else, for he hath no match) we must learne a rule that concernes this whole doctrine of God; and that is this, That whatsoever is affirmed of God which is also communicable to the Creatures, the same must be understood by a kinde of excellency and singularity above the rest. Angels are Spirits, and the Soules of men are Spirits; but God is a Spirit by a kinde of excellency or singularity above all Spirits: he is the Father of Spirits; the Authour of spirits, and, indeed, the Spirit of Spirits. *Hyper. mach.* 89.

Secondly, God is a *Substance or being*, although the word οὐσία, Substance or being, bee not used in Scripture, (but was devised and taken up some 360 yeares after Christ by the *Nycene* Fathers, to cleare the difference betwixt Person and Substance in God. For (said some Heretickes) if Christ be God of the same Substance and being with the Father: then when Christ was incarnate, the Father was incarnate also. No, said the *Orthodoxe*, for though he bee of the same Substance with the Father, yet is he not the same Person. So this word was then devised of purpose to avoid heresie; yet it hath good warrant from Gods owne mouth, *Exod.* 3.14 where he saith, *I am that I am*; that is, I am a being, and not so onely, but *Jehovah* also comes from a root, that signifies to be, and so to be, as that he was, is, and shall be from al eternity, to all eternity; according to that in *Revel.* 1.4. *Which was, and Which is, and Which is to come.* And such a being he is, as in comparison of him, all other beings are no beings. *Vide Amm. lex.*

Lastly,

Lastly, God is of *himselfe*, for so indeed the word *I am* intends, that is, I am of and by my selfe, nothing contributing to my being: To this purpose are these places of Scripture, *Psal.* 90. 2. *Before the Mountaines were made, and before thou haddest formed the earth and the world, even from everlasting to everlasting thou art our God.* Revel. 1. 8. *I am Alpha and Omega, the beginning and the ending, saith the Lord, &c.* *Isaiah* 40. 13. *Who hath instructed the Spirit of the Lord? or was his Counsellor or taught him?* There was none before him, to give to him, or to communicate any thing to his being, therefore he is of himselfe. *Acts* 17. 25. *He gives to all life, and breath, and all things*, therefore nothing contributes unto him. *Rom.* 11. 34, 35, 36. *For who hath known the mind of the Lord? or who was his counsellor? Or who hath given unto him first, and he shall be recompenced? For of him, and through him, and for him are all things, &c.* therefore God is of himselfe. *Gen.* 17. 1. *I am God all sufficient*, that is, of my selfe, needing no other Creature to contribute unto me, but contributing to all Creatures.

Reason 1.

The Reasons and Uses of these points follow.

And first, that God is a Spirit, the Reason is, because a Spirit is the best, highest, and purest Nature; and we know, even in our owne understandings, that that which is most earthly, is most base: God then being the most excellent and highest Nature, must needs be a Spirit too.

2. Secondly, else he cannot be every where, for a body is comprehended in a certaine place.

Uses.

The first Use, is to reprove those Heretickes, the *Anthropomorphites*, that would make God to be a man, because hee hath the parts of a man attributed to him in the Scripture; as Eies, Hands, &c. But this is no good reason; for these are attributed to God, because there are some effects in God, which are answerable to the effects of these parts in man; and therefore an Eye is attributed to God, because as it is the effect of an Eye to see and behold; so God by his providence beholdeth all things: and so his worke is called his Hand, because it is the effect of the Hand to worke: and so he is said to have an Eare, because hee continually heareth the prayers of his Children,

1. Hyper. meth. 88. Per. Martyr. Loc. Com. p. 15.

not

not that God hath any such parts, for he is a Spirit.

The second use, is against Papists, that worship God in Images, which is grosse Idolatry, forbidden by God in *Deuteronomie, cap.4,15,16. Yee saw no Image in the day that the Lord spake to you in Horeb, therefore corrupt not your selves in making you a graven Image, or the representation of any figure, whether it bee male or female.* And *Isay* 40.18. *To whom then will you liken God, or what similitude will yee set up unto him?* And so it reprooves all carnall worshippers, that give unto God an outward bodily worship onely. God is a Spirit, and therefore we must give him a Spirituall worship, wee must worship him with our hearts and Spirits, as well as with our bodies: this use our Saviour makes of it, *Joh.4.24. God is a Spirit, therefore worship him in Spirit and Truth.* 2. Calv. Institut. lib.1.cap.11.

Then secondly, that God is a Substance or being, the reason is; First, because all things subsist in him, as in their Foundation, therefore himselfe is a Substance.

Secondly, himselfe hath many properties, as Just, Holy, &c. and therefore a Substance.

The first Use: Seeing God is a true or substantiall being, wee must not call into question, whether there be a God or no; as the Atheists and Philosophers have done, that affirme, that Gods name is but a bare Title, a bug-Beare to keepe men in awe, as *Plinius Stridas* said. But these that doe thus deny and deride God here, shall feele in hell, that there is a God. *Use* 1.

The second Use, is against Hypocrites, that make God but a Shadow, in that they thinke hee is satisfied and served with an outward shadow of worship. But they are deceived, for God is a Substance, and therefore will have a true and substantiall worship. *Use* 2.

Lastly, that God is of himselfe, the reason is;

First, because he made all things else, *Gen.*1.1. therefore hee must needs be of himselfe. *Reason* 1.

Secondly, else there had beene no absolute beginning; for if God be not of himselfe, then there was somewhat before him to contribute to him; and then there must bee somewhat before that to contribute to it, and so wee should run in 2.

Infinitum: But nothing contributes to God, therefore hee is of himselfe.

Use 1. The first use, is to teach us to rest fully and absolutely upon him alone for all things.

2. The second use is, against the fooliſh Popiſh, ſottiſhneſſe of many that thinke they gratifie God, as giving him ſomewhat when they obey him. Silly wretches, God hath no need of them nor their ſervice neither, hee takes nothing of them for himſelfe; all that he takes of us is this, to accept in good part our poore ſervice, and for Chriſts ſake to be pleaſed with us, *Eſay* 43.25. *Pſalme* 50.12. God hath no need of us, for all the world is his, and all that therein is, he is of himſelf, and nothing that wee can do, can profit him.

Now in the ſecond place wee are to conſider of God in his Subſiſtence, which ſome call the manner of his being: *Urſine*, (this is a matter of great importance, and therefore I would deſire you in Gods name to be very attentive to it,) Gods Eſſence differs from his Subſiſtence, at leaſt in our apprehenſion; his Eſſence is one thing, his Subſiſtence is another; his Eſſence, that is, his being; his Subſiſtence, that is, the manner of his being; this difference wee muſt make for our owne apprehenſion and capacity, for both theſe are one in God: I ſay the Eſſence of God is his abſolute being in himſelf; his *Subſiſtence* imports his being as it is attended with certaine eſſentiall, internall, and incommunicable properties. To make it plaine by a ſimilitude, and from a ſmaller matter to conceive a greater: A man hath his eſſence, and his ſubſiſtence; a mans eſſence is his being conſiſting of matter and forme, of body and ſoule; his ſubſiſtence is his ſo being, with certaine accidents belonging to him, as that hee is high or low, black or white; but God is infinitely otherwiſe then man, as having neither compoſition, nor accidents.

Now we come to the definition, thus conſidered; God is a ſpirituall ſubſtance, ſubſiſting by certaine ſeverall properties, in three diſtinct perſons, the Father, Sonne, and holy Ghoſt: Every one of theſe phraſes needs a ſeverall illuſtration; the firſt thing here to bee expounded is the Subſiſtence of God: for the opening of this point, wee muſt know, that ſome Divines

Divines confound these things, and make Substance to be Subsistence, and Subsistence to be Properties, and Properties to be Persons, and Persons to be Substance, and yet many of them hold the same truth with us in sense, though not in word; but these termes as we propound them, rightly understood, are the safest, simplest, and plainest unfolding of this mystery. And therefore before I come to the matter it selfe, I must acquaint you with these things; First, that the blessed Trinitie is entire within it selfe and cannot be illustrated, nor receive any helpe from any thing else, because such things are not elsewere to bee found, they must bee expressed mutually by themselves, and one of them described by the other, as *Subsistence* by Person, Person by Property &c. and so in a circle; which although it bee absurd in other things which are finite, yet in these things which are *infinite*, it is most necessary, because they cannot otherwise bee explained. Secondly, understand that these termes of Person, Propertie, Subsistence, &c. were devised by the Fathers, 300. yeeres after Christ, of purpose, to meet with certaine Heretiques, and to make cleare the article of their faith in the blessed Trinitie. Thirdly, that therefore we are not to expect any expresse Scripture for proofe of these termes; yet the things in effect may be proved out of Gods word.

These things premised, we come to tell you what these terms are in themselves. First, for *Subsistence*. What is that? It is the being of the divine nature in such or such a Person. A *Person* is the divine nature specified by such or such a Propertie. A *Propertie*, is that internall essentiall relation to the divine nature, whereby the persons have such and such Subsistence. The Propertie in the Trinity is *to beget, to be begotten, to proceede*. It is the propertie of the Father to beget, of the Son to be begotten, of the holy Ghost to proceed. A Subsistence is the being of God in such or such a Person, as in the Father, Sonne, or holy Ghost. A Person is the divine nature specified by such or such a Property, as of the Father to beget, the Sonne to be begotten, the holy Ghost to proceede. A Property is that internall relation whereby the Father begets, the Sonne is begotten, &c. and so much of Subsistence: now of the Properties. By certaine se-

verall properties; I say severall, for there are certaine properties wherein they all communicate; as goodnesse, and mercy, &c. but these admit no communication but, that which is affirmed of the one is flatly denied of the other; as to beget is affirmed of the Father, yet denied of the other two Persons; as for example, a father begets a son, and under God gives him his being and son-hood, but the property whereby he begets his son is peculiar to the father himselfe; so in that eternall generation God gave his Son his being and his Son-hood, yet the property of begetting, and of being a Father he reserves to himselfe.

Properties to beget, to be begotten, to proceede, they may be called Relations, because they are affirmed of one person respectively to another; as to beget is the property of the Father, and is affirmed of the Father respectively to the Son that is begotten: so they may be and are called of some, Workes, because they consist of Actions; as to beget, to be begotten, to proceed: But whether-soever of these we call them, we must understand them with these differences, that they be internall and essentiall; first, they be internall to distinguish them from workes that are externall, as Creation, Redemption, Sanctification; these are properties too, but they are not meerly internall, but are externally exercised by God towards the Creatures; Secondly, they bee essentiall properties of the very Essence of God in such and such a Person.

Wee come to the last part of the Definition. *In three distinct persons, &c. three*; so many and no more: *distinct*; the substance and nature of God is one and the same; the persons are distinct and divers: the Father is God, and the Sonne is God, and the holy Ghost is God, but yet the Father is not the Sonne, nor the Sonne is not the Father, &c. But how can they bee three, and yet but one; distinguished and yet the same? we may see a glimpse of this in the Sunne, there is the body of the Sunne, and the Beames, and the Light, all these are one in effect, and yet three distinct things. *Person*: A person is the divine nature, specified by such & such a property; we must take heede that wee understand not, as *Sabellius*

and

and other *Heretiques* have done, that the perſons in the Godhead are but Offices; for though they have their Offices, yet a perſon is a thing really ſubſiſtent in the divine Nature, which an Office is not: Secondly, wee muſt not imagine that it is in God as it is in man; for in man we cannot imagine a Perſon, but it muſt be material with ſuch or ſuch a ſhape; but we muſt imagine the Perſons in the Godhead to be anſwerable to the ſubſtance ſubſiſting in it, immaterial, infinite and eſſentiall: It differs from an Eſſence, as a thing ſpecified and leſſe common, from a thing more common and without ſpecification: Then they are three diſtinct perſons, the Father, Son, and holy Ghoſt. *Urſine.* 323.

I ſhall not neede at this time to enter into their ſeverall Offices, but onely ſo farre as concernes this deſcription: The Father is the firſt perſon of the bleſſed Trinity that hath eternally begotten the Sonne of himſelfe. Now wee ſhall have proofes out of Gods word for that wee ſpeake; the proofe of this is in *Pſal.* 2.7. *Thou art my Sonne, this day have I begotten thee.* The Sonne is the ſecond perſon of the bleſſed Trinity, eternally begotten of the ſubſtance of his Father: the ſame proofe in *Pſal.* 2. that proves that the Father begot, proves alſo that the Sonne is begotten of the Father: And *John* 7.29. but *I know him, for I am of him and he hath ſent me.*

The holy Ghoſt is the third Perſon of the bleſſed Trinity, eternally proceeding from the Father and the Sonne, *John* 15.26. but *when the Comforter ſhall come, whom I will ſend unto you from my Father:* But of theſe ſeverally in their own places.

Now wee have paſt through the parts of the *Deſcription*; for our further inſtruction, I will gather from hence an obſervation, and that is this: God hath revealed himſelfe in his word to be *one God*, ſubſiſting in three diſtinct perſons, the *Father, Sonne, and holy Ghoſt*: And this he hath done ſomewhat more hiddenly, as in the triple repeating of the ſame name, *Iſaiah* 6.3. *Holy, holy, holy. Lord God of Hoſts*; this ſomewhat hiddenly gives us to underſtand, that God is one in Eſſence, three in perſons. Or elſe in ſeverall names, as *Pſalme* 33.6. *By the word of the Lord were the heavens made, and all the Hoſts of them by the breath of his mouth*: The *Doctrine.*

Lord,

Lord, there is the *Father: the Word*, there is the *Sonne*; *the breath of his mouth*, there is the *holy Ghost*: And the like is in the 2 *Sam.* 23. *The Spirit of the Lord spake by mee, &c. The God of Israel spake to me, the strength of Israel said*, verse 3.

Secondly, more plainely, as when it is expressely said, there are three persons, as in the 1 *John* 5. 7. *There are three which beare record in heaven, the Father, the Word, and the holy Ghost, and these three are one.* And *Mat.* 28. 19 *Baptizing them in the name of the Father, and of the Son, and of the holy Ghost.*

Reasons A posteriori.

The Reasons are these (although there be no forcing Reasons to cause it to bee so, these being matters without cause, yet there are certaine Reasons to be given from the effect or consequent.)

1. First, to distinguish the true God, from all false gods in the world; the Turkes and the Jewes, and the Heathen, beleeve in one God; but to beleeve in one God, three in Persons, is peculiar to the Elect, as is saving Faith, and true Religion.

2. Secondly, to procure in us a greater admiration of the Majesty of God, that wee might the more admire and adore that which we least apprehend.

3. Thirdly, to fit our knowledge of his Majesty to the sundry administrations which hee doth exercise towards us, as namely, the worke of Creation, Redemption, Sanctification, &c.

Use 1. The Uses are these. First, this teacheth us to praise the goodnesse of God, that hath been pleased so to reveale himselfe in his word: how would our mindes wander in blinde uncertainties, and Idolatrous conceits in our prayers and meditions of God, if he had not set us downe this Rest in his word, and so revealed himselfe?

2. Secondly, we must so understand and beleeve in him three in one, and one in three, distinctly, but inseparably; let not the one beate thee from the consideration of the three, nor let not the three beat thee from the consideration of the one, and without thus farre understanding him, we cannot possibly bee saved

ſaved. And withall ſtill obſerve theſe two Rules: Firſt, that the Eſſence of God is wholly in every one of the perſons, as the Reaſon, Will, and Memory is all but one Soule; and yet every one of theſe is the whole Soule, for that is indiviſible, and God is much more indiviſible, and therefore the whole Godhead is in every one of the Perſons. Secondly, that there is no inequality betwixt them in dignitie or ſuperioritie, none of them is before, or after another, but as they are all of one and the ſame ſubſtance, ſo are they all equall in power, dignity, and authority, for nothing can be *higher* then God, and every one of them are God.

Thirdly, then wee muſt ſo worſhip him; let this be your object in your Meditations, and fit your Faith to theſe and no other tenures, one God in ſubſtance, three in perſon, and ſo wee muſt fit our Obedience; and likewiſe in prayers and thankeſgivings, according to the example of the Apoſtle *Paul*, who mentions three perſons in prayer. 2. *Cor.* 13. 13. *The grace of our Lord Jeſus Chriſt, and the love of God the Father, and the Communion of the holy Ghoſt, bee with you all, Amen:* and this maketh againſt divers, as *Sabellius, Hermogenes, Praxeas, Vogel.* 27. *Hyper.* 104.

The third reſpect that wee are to conſider of God in, is in his attributes, or properties; and firſt of their name why they are ſo called; they are termed *Attributes*, becauſe they are affirmed of God in his word, and aſcribed directly to him: Secondly, men and Angels, and all the Creatures in their kinde, do freely yeeld him theſe things, and the honour of them, as his owne due. Thirdly, it is no diſparagement to God, but indeed his true honour, that ſuch things are ſpoken of him. Why they bee called Attributes.

And they are called *Properties*, becauſe they are peculiar to his Majeſty, and are ſo in him, as that they are not ſo in any creature: Secondly, wee are to conſider what theſe Properties are; they are hard to be defined, but God would not have us without the knowledge of them, therefore wee will divide them into their ſeverall rankes, and give you Inſtances of the particulars: But firſt you muſt take the deſcription of God in his Attributes and Properties as in the former. Why they bee called Properties.

This conſidered, God is one ſpirituall ſubſtance, the Father,

the Sonne, and the holy Ghoſt, 1. Eternall: 2. moſt Holy: 3 Almightie: 4. Merciſull: 5. doing exceeding wel by his Children. Wee will now diſtinguiſh theſe Attributes in their rankes. not as they bee in God, but according to the ſtampes of them, as they are ſound in us, wee being the moſt abſolute created and materiall Image of God, that ever he made: Chriſt is more the Image of God then we, but he is not meerely a creature; the Angels alſo are more the Image of God then man, but they are immateriall: wee will take the ſeverall kinds of Properties or Attributes, and give you one inſtance in every kinde, that ſo the reſt may bee eſteemed by that, and that wee may avoid tedioufneſſe: They may bee reduced to five heads: The firſt are ſuch as cannot be expreſſed, but covertly under the name of his Eſſence; the ſecond may be called by the name of qualities and graces; the third by the name of powers and faculties; the fourth by the name of paſſions, and affections; and the fifth may bee called by the name of actions and doings.

The properties or attributes of God, ranked into five rankes.

1. Firſt, thoſe that cannot be expreſſed but covertly, under the name of his Eſſence, they are theſe; pure, ſimple, indiviſible, only one, infinite, eternall, and ſuch like: It is true that his other Attributes are his Eſſence too, but they may be deſcribed to us by other names, but theſe cannot bee expreſſed but under the name of his Eſſence, and therefore theſe may be called Gods Excellencies or Singularities, becauſe they are in God, and cannot be in no meaſure in any thing elſe; and if it were poſſible that theſe could bee in any other Creature, they muſt bee the Eſſence of the Creature; for whereſoever ſuch things are, they are in the Eſſence of the thing. If any Creature be eternall, it muſt be by his Eſſence; but this cannot be, for nothing is eternall but God onely. What is pure? The Angels are pure, but not as God. What is indiviſible? The Soule of man, but not as God, for hee is ſimply indiviſible.

2. Thoſe in the ſecond place are called by the name of qualities or graces; as holy, good, wiſe, true, faithfull, juſt and ſuch like. But you may ſay, are theſe qualities and graces in God? I anſwer, No; but they may bee called ſo, becauſe they are ſo

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in us, and hee doth qualifie and grace us with them: but they are not so in him; nothing is in him as a quality, nor nothing graceth him, but indeed hee gives them grace, both in himselfe, but especially in us; but because such things are so in us, they may be said to bee so in God, onely for comparison sake, and for our understandings.

In the third place or ranke, are those that are called powers or faculties; as almightinesse, all-sufficiencie, will; they be matters of power, and therefore it is no disparagement to God, to have them attributed to him, all power being in and from him: these are in us, but they are limited, bestowed and received; in him they are originally, and of himselfe. 3.

In the fourth place are those that are called passions or affections; as love, anger, mercifulnesse, and such like. God is most free from passion, so that this is the fartheſt stretcht phrase of all the rest, yet such things being in God, and wee having no fitter title to reduce them unto, and because they are such in us, therefore wee may in modesty and reverence attribute them to God. It is true that they are not in us, as they are in God, love and mercy, &c. are not passions in God, (for to say so were blasphemie) for hee is not moved, as we be, with passion in loving, but onely in reverence and modesty, and for Doctrine sake we thus speake. 4.

In the fifth ranke are those that are called by the name of actions or doings, which proceed from such properties; as to love, to will, to doe well by his, to hate sinne, &c. which are also essentiall to God; for though it cannot bee said, that Gods well doing by the faithfull is his Essence; yet it is true that he doth well by them, in and by his Essence. But there is a generall title for these in the fourth place, and therefore wee will respite it till then, here only we speake of them as they are incident to this third consideration; that is, as being attributes and properties, not as they are workes exercised towards the creatures. 5. *Vide Zeged. Loc. comp.* 40.

Now to the Definition; wee have seene the severall rankes of these Attributes, the Instances are in the Definition. God is a Spirituall substance, the Father, the Sonne, and the holy Ghost, Eternall, most Holy, Almighty, Mercifull, doing exceeding

ding well by his Children. These Instances are to be opened and applied to their severall rankes: And first of the first Instance.

1. *Instance Eternall.* Eternall: This is of the first ranke, which cannot be expressed but under the name of Gods Essence, and is one of his singularities. Now that God is Eternall, is prooved thus; That which was before and is after all, is Eternall, but God was before all, *Psal.* 90.2. and hee is after all, *Psal.* 102.27. therefore he is Eternall; he is *Alpha* and *Omega*, the first and the last, as it is in the *Revelation.* This is the first ranke of Properties, and cannot be expressed by a quality, or power, or action, and therefore it is expreſt under the name of his Essence. This one Instance shall serve for all of that sort.

2. *Holy.* The second Instance, is, most Holy; and this belongs to the second ranke of Attributes, called qualities and graces, because they are such in us. Now that God is most Holy, is proved, *Exod.* 15.11. *Who is like thee, so wonderfull or glorious in holinesse!*

3. *Almightie.* The third Instance, is Almighty; and belongs to the third ranke, called powers or faculties. That God is Almighty, is prooved, *Gen.* 17.1. *I am God all-sufficient*, or Almighty; To this referre his Will, and other things which are powers and faculties in us.

4. *Mercifull.* The fourth Instance, is Mercifull; that must be referred to the fourth ranke, called passions and affections. That God is mercifull, is prooved, *Psalme* 103.8. *The Lord is full of compassion and mercie.*

The fifth Instance, Doing exceeding well by his children: this is to be referred to the fifth ranke, called actions and doings. Now that God doth exceeding well by his Children, is prooved, *Genesis* 15.1. *I am thy exceeding great reward.* You see now how the Definition answers to the rankes of Attributes or Properties, and herein what God is considered in his Attributes or Properties.

Now I would have you observe, that these Instances in the Definition, are set down in the highest degree; as Eternall, most Holy, Almightie, &c. to teach us, that these Attributes are in the highest degree that may be in God.

Now

Now we come to lay downe certaine rules, whereby we muſt bee guided in the conſideration of theſe Attributes or properties, and they are foure. Firſt, they are all eſſentiall to God. Secondly, they are all abſolute in God. Thirdly, they are all equall to all the three Perſons. Fourthly they are all incommunicable to the Creatures.

Foure rules to be guided by in the conſideration of the attributes or properties of God.

Firſt, they are all eſſentiall to God, for in God is no accident at all; for whatſoever is in God, the ſame is God; ſo that theſe verie things which are found in God, the like whereof are found in us; as Holineſſe, Wiſedome, &c. they are not in him by proportion to us, ours rather are ſo called by ſome ſlender proportion to his; but they are truely, really, and eſſentially in him, ſo that they may be truely called the Eſſence of God. But you will ſay, If every one of theſe be his Eſſence, then he hath many Eſſences? I anſwer, No, All theſe are but one in God, his Mercy is his Juſtice, and his Juſtice is his Mercy, and each are his Eſſence, onely they differ in our apprehenſion; every of them in God is one with the other, and all and every of them is one with his Eſſence; for hee hath but one Eſſence, and this though wee cannot comprehend it, yet it is ſo, and ſo wee muſt beleeve it. 1.

Secondly, they are all abſolute properties in God, ſo I call them to diſtinguiſh them from thoſe reſpective properties, whereby every Perſon in the Trinitie hath his own ſubſiſtence, which we ſpake of in the ſecond Deſcription of God; as to beget, to bee begotten, to proceede; theſe come not within this Rule. Some of theſe properties are reſpective to the Creatures, as to doe well by the Faithfull, but they are abſolute in God. 2.

Thirdly, they are all equall to all the three Perſons, and alike affirmed of them all. The Father is Eternall, moſt Holy, Almighty, Merciſull, doing exceeding well by his Children. The Sonne is Eternall, moſt Holy, Almighty, Merciſull, doing exceeding well by his Children. And ſo is the holy Ghoſt, Eternall, &c. The reaſon is, becauſe the three Perſons are but one Eſſence, and therefore can admit no difference in things that are Eſſentiall to the Divine nature in it ſelfe. 3.

Fourthly, theſe are all incommunicable to the Creatures. 4.

The respective properties were incommunicable to the other Persons: these are incommunicable to the Creatures; and some of these are more incommunicable, and some lesse; some are so incommunicable, that their very names cannot be attributed to the Creatures, much lesse the things; as Eternall, Almighty, and such like: some may in name, but not in the thing; for they are infinitely otherwise in God; at least if the thing be attributed to the Creature, yet it is but in some small resemblance or proportion, not in that measure that they are in God, for they are infinitely more in God, as Wisedome; at least not such or so much in us, as in God. And whereas happely some one of these Attributes is in one Creature alone, and some in another, and that but in a slender measure too; they are altogether in God alone, & that in the highest degree: *He alone is good*, *Mat.* 19. 17. and *onely wise*, *Rom.* 16.27. and *King of kings*, 1 *Tim.* 6.15. And this is the reason why the Instances in the Definition are set down in the highest degree, as Almighty, most Holy, &c.

Doctrine. Now for our further instruction, we will gather from hence an observation, and that is this: That howsoever God is most single and simple in himselfe, yet he is pleased to be knowne and called by such certaine Attributes, and properties, that doe more plainely decipher him unto us. *Exodus* 34.6. *The Lord, the Lord, strong, mercifull, and gracious, &c.* When the Lord would describe himselfe unto *Moses*, hee thinkes it not enough to say, *The Lord, the Lord*, and so name himselfe by his Title; but also explaines himselfe by his Attributes, *Strong, mercifull. &c.* First, the Title is set downe that directly points out this Subject, which is God himselfe. *The Lord the Lord*: Secondly, the Attributes that are affirmed of or concerning this Subject, *Strong, mercifull, &c.* And so *Psal.* 103. 1,2,3. *My soule praise thou the Lord*: there is the Subject; and then followes the things affirmed of this Subject, *The forgivenesse of sin, and the healing of infirmities*, as it is in the Originall.

Reasons of two sorts.

Of the first sort that these things are in God.

The Reasons to prove this must be of two sorts: First, that such things are in God. Secondly, that God so reveales himselfe. The Reasons of the first sort, that such things are in God, are these: First,

First, because we finde the effects of them in his dealings towards us; as of his Will, Power, Goodnesse, &c And therefore there must be such things in Him which are the causes and fountaine of such effects. 1.

Secondly, many such things are found in the Creatures themselves, and so as that they are the grace, and tend to the perfection of the Creature; therefore they must needs be so in God the Creator and maker, who hath endued them with these graces; for else the workemanship should have some graces which the workeman hath not, which were absurd. 2.

Thirdly, these things are especially found in man, made after Gods owne Image, and therefore they are in God, the patterne that man was framed by; that must needs be in the patterne, which is in that which was framed by it. 3.

The second sort of Reasons, that God hath so revealed himselfe, are these: First, for our weakenesse, God tempers the revealed knowledge of his Majesty to our capacity and understanding: for though such things be in God indeede, yet in a farre more excellent manner than is or can be expressed; that which is revealed being but a shadow of that brightnesse and fulnesse which is in God, to give us a glimpse where we cannot see the cleere light. Reasons of the second sort that God so revealeth himselfe. 1.

Secondly, for our light and direction in discerning and making use of the workes of God, that so when we see the wicked punished, and the faithfull preserved, and things so well ordered in the government of the world, we may lift up our eyes to God, and consider, and beleeve, and admire his Iustice, Mercy, and Wisedome. 2.

The Uses: First, seeing God hath so revealed himself unto us, *Use* 1. we must learne so to understand him, and so to beleeve in him, and so to worship him, as one that is Eternall, most Holy, Almighty, Mercifull, doing exceeding well by his Children. In our prayers our thoughts must be enlarged in a generall extent to all these Attributes, but especially to that which is most usefull and fitting to our present purpose: as *David* did in the first of *Sam.* Chap. 17. 45. when he was to goe fight with *Goliah*: He takes hold on the power of God, and though hee knew

knew that God was just and mercifull too, yet he takes hold of this Attribute, *the Lord of Hosts*, as being most usefull to him for that present purpose: And so if any man lacke wisedome, he must apprehend the wisedome of God, and not his power, &c. But yet still be sure to have the Eye of thy Faith fixed on the essentiall Subject, that is, God in three Persons. For happely some may thinke, that because every of his Attributes are his Essence, therefore so long as our thoughts are upon any of these, it is well enough, we may abstract our minde from his Divine being; but it is not so, for the very Heathen thought their gods most holy, onely wise, &c. but they did not conceive him to be a Spirituall essence, subsisting in three Persons: And therefore if thou doest so, thou worshippest an Idoll of thine own braine. Therefore though all in God, both his Essence, and Attributes, be to be considered of with all reverence; yet never leave out his Essence whatsoever thou doest; yea if there could possibly be any competition betwixt his Essence and his Attributes, that were more reverently to be esteemed than this.

Use 2. Secondly, this teacheth us, and is a very plaine proofe, that Christ is God, Eternity and Almightinesse being ascribed unto him, which are peculiar to the Essence of God, and are utterly incommunicable to any meere Creature.

Use 3. Thirdly, if we have any of these graces bestowed upon us, we must praise the Lord that hath given us some resemblance of his Majesty in our selves, though wee cannot resemble his Essence, yet in qualities, powers, passions and actions God is pleased to liken himselfe unto us, or rather us unto himselfe.

Use 4. Fourthly, wee must acknowledge that those graces wee have are from God, and that he is the fountaine of the small channels, and the originall and true patterne of thy counterfeits, and we must see that he have the honour, and the use of them.

Use 5. Fifthly, labour to imitate such things as God hath propounded himselfe a patterne and example unto us, to come neere unto him by; labour to be holy, as God is holy, and to bee mercifull,

mercifull as God is mercifull, and strive to perfection, and eternity, and pure neſſe (by prayer, and good endevour) and though wee cannot attaine to theſe things as they are in God, yet there is a meaſure of them which God would have us to labour after here, and which we ſhall more fully injoy hereafter; for Gods children ſhall have a future eternity, *Pſal.* 102. 27, 28. *They ſhall ſtand faſt for ever.* Wee muſt labour to imitate God in theſe things, wee being his children and then that which wee cannot attaine to here. God hath a purpoſe hereafter, ſo farre as wee are capable of them, to bring us unto, that ſo wee might bee a more full, cleare, and lively Image of his owne Majeſty. And ſo much of the third reſpect, which we propound to conſider of God in.

Now follows the fourth reſpect, wherein wee are to conſider of God, in his Office and Works. This is a neceſſary knowledge of God, and ſuch as gives great light to the knowledge of his Majeſtie, *Rom.* 1. 20. *The inviſible things of him, that is, his eternall power and Godhead, are ſeene in the Creation of the world being conſidered in his workes, &c.* Marke the words; I ſay, his Office and Workes: for his Office is not an idle Title, as if he were to doe nothing, but to ſit as a King in his Chaire of State, onely having an eye on all things, but not medling with them: but Gods Office conſiſts in action and working, and the workes he doth are not unneceſſary matters, that hee doth buſily thruſt himſelfe into, but by vertue and Authority of his proper Office, that doth of right belong to him. It may ſeeme abſurd to ſet God to worke, or aſſigne any Office to him: for he that hath an Office or worke to doe, ſeemes to be tyed to the doing of it: But God is a moſt free Agent, and neither is, nor can be tyed to any thing. I anſwer, Firſt, God takes this Office on himſelfe; it is not laid upon him, and he hath ſo made himſelfe knowne in his word. Secondly, that he doth in this Office, is not by conſtraint, but of himſelfe and of his owne pleaſure. Thirdly, as it is of himſelfe, ſo it is for himſelfe, to magnifie and glorifie his owne Majeſty thereby, and therefore it may bee ſafely aſcribed to him.

Now wee come to frame a *Deſcription of God in his office*

and workes. Thus considered, God is the maker, preserver, and doer of all things that are in the world. First God is the *Maker*; wee know things must have a being, but they can have no being but from a maker that must give them their being, and they can have no maker but God, So saith the Text. *Gen.* 1.1. *In the beginning God created, &c.* In the Originall the word is as much as to say, that *God made them of nothing*, and therefore *Elohim* made them; for it is proper to God alone, to bring something out of nothing, and to none other. The creatures can make something of something, as a Carpenter, if he have wood, can make an Image of it: but to make something of nothing, this is peculiar to God, who calls the things that are not, as if they were, *Rom.* 4.17. Now this is generall, for God is not onely the maker, but the maker of all things, *Act.* 14. 15. *The living God which made Heaven and Earth, and the Sea, and all things that are in them, Isa.* 44.24. *I am the Lord that made all things.*

Vide annot. in Zeged. in loc. com. p 30.

The second point in the Description is, that God is *the preserver* of all things. When things have a being, they must have a maintainer of their being: for they cannot maintaine themselves, and who should preserve and maintaine them, but hee that made them? who should nourish and maintaine the child, but the father of the child? Now God is the Father of the world by Creation: who then should preserve and maintaine it but he? wee must not imagine that God is as an unnaturall father, to beget children and not to provide for the keeping of them: but as he wrought in making them, so hee workes still in providing for them, according to the saying of our Saviour Christ, *John* 5.17. *My Father worketh hitherto, and I worke.* And this is generall too, he preserves and maintaines all things, *Psal.* 145.15. *The eyes of all waite upon thee, and thou giveſt them their meat in due season, Act.* 17.25. *He gives life, and breath, and all to all things.* Heb. 1.2.3. *By whom he made the worlds: bearing up all things by his mightie hand.*

Thirdly, *He is the doer.* The Creatures when they have a being, have certaine Actions to performe, and certaine events to fall upon them, which follow upon their making and preserving,

ving, and things that are voluntary in men and Angels, must have a worker and doer, and who shall dare to doe any thing in or with, or by the creatures, but hee that made them, and doth preserve them? *Psal.* 135. 6. *Whatsoever pleaseth the Lord, that did he in heaven, and in earth, and in the Sea, and in all depthes*: yea, the destruction of the creature is of him too, which is neither referred to his Creation nor Preservation, but to the Actions of God; hee is the doer of it. *Isaiah* 45. 7. *I forme the light and create darkenesse; I make peace and create evill; I the Lord doe all these things.* And this is generall too. *Psal.* 145. 15. *Acts* 17. 25. *Hee giveth to all life, and breath, and all things.*

Of all things, saith the Description. So it is said, *Coloss.* 1. 16. *By him were all things created, which are in heaven and in earth, things visible and invisible, whether they bee Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him*; where he nameth the greatest and excellentest, and so necessarily includes all the rest of the Creatures, good or bad, profitable or hurtfull to us, great or little, high or low: for what can challenge exemption from Gods hands? He made all things, and he preserves all things, &c. but this is shewed in the severall heads before, and if wee should goe to particulars, and aske every creature, it would answer for God, *Job.* 12. 7, 8, 9. *Aske now the Beasts, and they shall teach thee; and the foules of the Heaven, and they shall tell thee; or speake to the earth, and it shall shew thee; or to the fishes of the Sea, and they shall declare unto thee; who is so ignorant of all these, but that the hand of the Lord hath made these?* *Easting. Carr.* 46. 47.

In the last place: *that are in the world*; so saith the Apostle, *Acts.* 17. 24. *Hee giveth to all life and breath, and all good things*; And, *Psal* 139. 7, 8, 9. *Whither shall I goe from thy Spirit? or whither shall I flee from thy presence? &c.* See this also in the particulars. If wee looke up to *Heaven*, Gods will is done in *Heaven*, *Matth.* 6. 10. If wee looke to the *Ayre*, God feedeth the foules of the Ayre, *Matth.* 6. 26. If into the *Earth*, God causeth the Lillies to grow, and cloatheth the grasse of the field, *Matth.* 6. 30. If into the *Sea*, his way

is in the Sea, *and his pathes in the great depth, Psal.*77. 19 Yea in *Hell* it selfe God hath to doe, *If I lay mee downe in hell, thou art there.* Whithersoever a man goe, all is in Gods hands.

By this you see what the office of God is, namely in a word, it is his providence; under which one name is fitly comprehended every one of the workes that God doth exercise towards the creatures. It is fittest to be handled by way of observation; but before I come to that, I will here adde, for our better understanding, certaine circumstances to bee considered: The first is concerning the manner of Gods working; and the second concerning the end of his working.

First, for the manner of his working; It is done first by his owne hand. *Isa.*44.24. *Thus saith the Lord, I am he that hath spread out the heavens alone, and stretched out the Earth by my selfe. Psal.* 8. 3. and *Psal.* 33.6. But you will say, doth God use meanes? or the ministery of second causes to worke by? It is true that sometimes, yea, ordinarily God doth so, yet that is done by God too, *Matth.*5.45. *The Sunne shines, and the raine falls and makes the earth fruitfull:* is it not God that causeth the Sunne to shine, and the Raine to fall, whereby the earth is made fruitfull? So still it is God that doth it; For, first, he gives the meanes: Secondly, he enables them, and blesseth and ever rules them, so that these meanes are no small part of his providence: And thirdly, oftentimes hee puts by the meanes, and workes without meanes, and sometimes against meanes; but if hee doe use meanes, yet it is done by his own hand and providence too: Secondly, in the manner of his working, as he doth it by his owne hand, so hee doth it according to his owne will, *Eph.*4.11. *Which worketh all things after the Counsell of his owne will*; hee is neither forced by any, nor taught by any, neither doth he frame his courses according to that the creatures minister unto him, but according to that which hee ministers unto him: when he saves the Elect, doth hee frame them to salvation for their own holinesse? No, but because he hath chosen them of his own will to holinesse, therefore hee saves them.

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The second thing to be considered, is the end of his working, and that is first and chiefly for his owne glory: secondly, for the good of his Church; for his owne glory, so saith *Salomon, Hee hath made all things for himselfe, Prov.* 16.4. Some in mercie, some in justice, all in wisedome and great power. Secondly with an especiall ayme and eye at the good of his Church and children. 1. *Tim* 4.10. *God is the saviour of all men, specially of them that beleeve*, Rom. 8.28. *All things worke together for the best unto those* that are his, and who sets them on worke but God? So yee see the manner and the end of Gods working.

Now we come to the observation, and that is this: The providence of God doth manage all the businesses in the world whatsoever. The matter is sufficiently cleared before; Adde that in the *Heb.* 1.3. *Bearing up all things with his mightie word*, where the word signifies *upholding or carrying* by the word of his power, that is, his powerfull or effectuall word. *Doctrine.*

I will define unto you what Gods providence is, Gods providence is his eternall decree, touching the being: and state, and ends of all things; and the execution of the same in making, ruling and disposing all things accordingly. This *Description* is somewhat hard, but I will give you a place or two of Scripture shall make it cleere, *Rom.* 11. last *verse, For of him, and through him, and for him are all things*, &c. *Of him*, as he being the maker and giver of being to all things: *through him*, as he being the Ruler and Maintainer of their state: and *for him*, as he being the disposer of them to such effects and ends as best pleaseth him; *are all things*, that is, all things that ever were, are, or shall be; And so it is of man, *Acts.* 17. 28. *In him wee live, and move, and have our being*: we have our being in him, as he making us; so we live in him, as hee maintaining and upholding our estate; and we *move in him*, (motion is a progression to some end or terme) as he disposing of us, and all our courses to the ends by him determined. So you see the execution of Gods providence in the being, state, and end of all things. But you will say, where is his *Decree* for these things: In *Acts* 17. 26. The Apostle saith, *That* Definition.

God made of one blood all mankinde to dwell upon all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their Habitation: If God *ordained* the times and seasons before, then consequently all things done within the compasse of these times. So now you see the whole Definition proved.

Many things may be referred to Gods providence. Wee will reduce the whole multitude of things administred by his providence, to these two generall heads. First, the present estate of the world determined before, but executed from the first houre of the worlds creation, to the last houre of the worlds dissolution. Secondly the eternall estate of men, and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution.

The workes that God performes in the Administration of the present state of the world, are Creation, Redemption, Sanctification, with their consequents, opposites, and appurtenances thereto; as making, preserving, increasing, changing, destroying, &c. Destruction is an opposite to Creation, and is to be referred to Creation: for contraries must bee referred to one and the same end: these are common to all men, and generally to all the creatures in sense of distribution; that is, whatsoever is preserved or destroyed, &c. it is done by God. The second worke is Redemption, and the consequents, opposites, and appurtenances thereof; as Justification, Deliverance from sinne, and all evill, *quatenus mala*: and leaving many in dregs of their sinnes, and this by way of affirmation onely to the faithfull, but denied to the wicked: the faithfull have Justification, &c. the wicked are not justified, &c. The third worke is Sanctification, with the consequents, opposites, and appurtenances thereof; as calling, converting, teaching, comforting, training up by blessings, judgements, Word, Sacraments, and good motions: and these also by way of affirmation of the faithfull, but denied of the rest. But you will say, How can we bring *Adams* fall within the compasse of God providence? Yes, very well. For God, that he might bring good out of evill, suffered *Adam* to fall, not that hee did move him to evill, or put any evill into him, but onely ordered

red and disposed of that evill for good. And thus any thing within the compasse of the present state of the worlds being, may be referred to one of these Heads.

Now we come to the second generall head, the eternall estate of men and Angels, decreed before the worlds beginning, and to be executed to the full after the worlds dissolution. The workes that are to be referred hither, are, first Gods Decree, Predestination in generall; in speciall, Election of the Faithfull, Reprobation of the wicked. Secondly, the execution of it; Salvation to the Chosen; Damnation of the Reprobate. Thus you see also what the eternall state of men and Angels is.

The Reasons of the point are these: First, either the Creatures must be of themselves (and then there shall be no difference nor order in things; for every thing would be best, if they were in their owne power) or else they must be of some other, & that either inferiour or equall (both which are against the nature of government) or superiour, & then whence is that? but from an higher? and so there will be no rest till we come to God the highest of all, & consequently he shall be the doer of all, even as the first wheel in a Clock sets all the other on work. *Reason 1.*

Secondly, if all things in the world be not managed by Gods providence, it is either because he cannot, or because hee will not, or because hee neede not, or else because hee he may not doe it. To say he cannot, detracts from his Power, and wisedome; he should not be Almighty, and onely wise, if he should make the world and could not tell how to governe it: or to say he will not, that detracts from his Goodnesse; for shall God have so much, and not impart any thing to his Creatures; and from his Wisedome, for he is unwise that may doe good and will not: or to say he need not; then God is not all-sufficient, the Creatures being sufficient of themselves: or to say he may not; this detracts from his absolute Authority and command over the Creatures, & to do whatsoever he pleaseth. *Reason 2.*

Thirdly, If Gods providence did not manage all things, then there would follow an utter confusion of all, partly by the insufficiency of the Creatures themselves; specially by mans peremptorinesse, and the Divels malice; but that the Lord (who is the God of Order) keepes all within their bounds prescribed to them. *Reason 3.*

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Use 1. The Uses are these: First, doth Gods providence manage all things in the world? then labour to discerne and acknowledge Gods providence in every thing, and whatsoever is done in the world set this Seale upon it, *This is the Lords doing*; exempt nothing from it. What are casual things the Lords doing? Yea, they are the Lords doing too; as we may see in *Exodus* 21. 13. compared with *Deuter.* 19. 5. where it is said, that if one man kill another unawares, *that the Lord offered him into his hands.* And so in warres ἀλλοπροσάλλος, God sends the victory, directing every shot where it shall light. So in Lots, nothing are so casuall as they, and yet the whole disposition of them is of the Lord, *Prov.* 16. 33. So that there is nothing casuall in respect of God, but onely in respect of us. In the second place it may be said, What say you to mans will then? If Gods providence rule over all things, then man hath not freedome to will? Yes, hee hath, Gods providence only rules and orders the will, and not constraine it, *Prover.* 21. 1. *The Kings heart is in the hand of the Lord, as the Rivers of waters; he turneth it whithersoever he will*, and *Psal.* 139. 1. Thirdly, in sinne it selfe God hath a hand in it, in respect of the Action, though not in respect of the evill of the Action; as in murther, the moving of the hand in pulling forth the Knife, is from God, but the sinne is from the Creature. Lastly, Starres, and all second causes, yea, the Angels themselves are meerely Gods instruments, he is the first cause and doer of all.

Hyper. 228. *Zanch.* 457.

Use 2. Secondly, we must magnifie Gods goodnesse in respect of his providence over all his creatures, that he being so great a God should vouchsafe to rule and dispose of all things, especially for his care and providence over man, but most especially over his Church and children, whose servants hee makes all things in the world to be, and therefore we should say with *David, Ps.* 8. 4. *Lord what is man, that thou art so mindfull of him! &c.* What is man that thou shouldest make all things for him, and cause the wheele of the whole world to turne about for the good of thy children!

Use 3. Thirdly, distinguish God hereby from all gods or competitors whatsoever, and say with *David, Psal.* 86. 8. *Among the gods*

gods there is none like thee, oh Lord, and there is none can doe like thy workes; as who ſhould ſay, if they be gods, let them make the world, and rule the ſea, and then we will beleeve in them: But we ſhall finde them all like *Baal*, 1 *King*. 18.24, 26. &c. not able to doe any thing.

Fourthly, then in all things waite on Gods providence: In want call to him; in aboundance praiſe him: in good daies and evill daies, in mercies and judgements, for ſpirituall and temporall things, *Caſt thy care upon the Lord and hee ſhall nouriſh thee, Pſal.* 55.22. *Commit thy way unto the Lord, and truſt in him, and he ſhall bring it to paſſe, Pſal.* 37.5. and in all things pray unto God to be directed by his providence, and that hee will diſpoſe and order of all things that befall thee, for thy good: In affliction, poverty, ſickneſſe, &c. ſuffer it in obedience unto God, conſidering it is his hand. If we were not perſwaded it were Gods hand, it would kill our hearts; but ſeeing that it is his hand that diſpoſeth all things for our good, let us beare it with patience; for God will not ſuffer the righteous to fall for ever, but hee will raiſe him up againe, and make all things worke for his good. *Uſe* 4.

Laſtly, this is ſingular comfort for all Gods children: all things are theirs (if they bee Chriſts) whether the world, or life, things preſent, as all good here, or things to come, as all good hereafter, they are all theirs, 1 *Cor.* 3.21, 22, 23.

OF GOD, OF CHRIST.

II. Question Upon *John* 1. 14.

The Word was made Flesh, &c.

Answer.

WEe have proceeded in the former Question as God gave us ability and strength: it remaines now that by the assistance of Gods Spirit wee proceede to the second, namely the Incarnation of Christ: and whether we handle it by way of Question, or Proposition, it is all one. The Text in *John* 1.14. *The Word was made Flesh, &c.* Then the Question is, What is meant by these words, *The Word was made Flesh?*

In handling of the Question, First there are certaine points to bee premised in generall; As first the conveniencie of this Question

Queſtion with the former: ſecondly, the difficulty of it in it ſelfe: thirdly, the neceſſity of it to be knowne: And laſtly, the benefit of it being knowne.

Firſt, for the conveniency of this queſtion with the former: for howſoever happely there was no ſuch thing intended and aimed at directly by you in propounding the queſtion; yet the all-ſeeing wiſedome and providence of God hath overruled your thoughts, and graciouſly directed your choice for ſuch a ſecond queſtion, as hath a ſweet conveniency and agreement with the former, and that in many reſpects. For firſt, this doth naturally enſue upon the former, as the ſpeciall iſſues from the generall: Secondly, they give mutuall light to the underſtanding each of the other. Thirdly, one without the helpe of the other is unprofitable.

Firſt, this iſſues from the other, as a ſpeciall from the generall: The generall Doctrine concerning God being handled in the firſt place; it followes conſequently, that the ſpeciall Doctrine concerning the Sonne of God be handled in the next place. After that wee have learned that God is one in Subſtance, but three in Perſon, the Father, Sonne, and holy Ghoſt, the next thing we would know, is this: which of theſe three perſons was chiefly imployed in the worke of our *Redemption:* and when wee finde it to bee the ſecond Perſon, namely, the Sonne of God; withall we deſire to know how hee was qualified and fitted for this buſineſſe, namely, by his Incarnation; and thus we fall fitly upon the point. Secondly, they give mutuall light to the underſtanding of each other, the former to this, and this to the former: The former to this; for ſeeing Chriſt was God before he was Incarnate, wee cannot well underſtand the Incarnation, except alſo wee be well inſtructed touching the Godhead. So likewiſe this gives light to the former; for the Incarnation duely conſidered, *that the Word was made fleſh*, preſently our minds are raiſed to a *higher* and fuller and further conſideration of the *Godhead*; not onely in Chriſt, the ſecond Perſon that was Incarnate, but alſo in the Father, the firſt Perſon that ſent him; and the holy Ghoſt the third Perſon, by whom he was conceived, when he was Incarnate: And therefore if ever wee will know God

perfectly, wee must goe to Christ, for Hee it is that reveales him, *John* 1.18. *He is the looking glasse wherein we behold the face of God:* And, *He that hath seene him, hath seene the Father, Joh.* 12.45. and 14.9. Againe, the first question teacheth a deepe mystery quite beyond the reach of Nature and Reason, that one Nature should subsist in three distinct Persons: which perswasion settled in us, makes us more easily to beleeve another as deepe a mysterie, as much beyond reason as that, namely, that two distinct natures should subsist in one, and the same Person, which is our maine point to be taught in this place. And contrarily, this perswasion settled in us, that two distinct Natures subsist in one Person, strengthens and confirmes us in the former, that one Nature subsists in three distinct Persons: Thus they give mutuall light one to another. Thirdly, the knowledge of either of them is unprofitable without the other; *To beleeve God one in nature, three in Persons, is well, James* 2.19. But except withall wee beleeve Christs Incarnation, it is but confused and maimed, without strength and sinewes, it is no saving faith, it will never justifie us from our sinnes. Or onely to beleeve Christs Incarnation, and not to beleeve God one in nature, three in Persons, this is but a headlesse faith, without understanding and without judgement, and neither acceptable to God, nor profitable to our selves. To beleeve that without this, is like a good foundation without a building, which is vaine; on the other side, to beleeve this without that, is like a building without a foundation altogether unprofitable. And therefore it fals out fitly, that after we have spoken of the first question, namely, That God is one in Essence, and three in Persons; that now we come to speake of this, namely, *How the second Person, the Word, was made flesh.*

The second generall point to be premised is this, namely, the difficulty of the thing in it selfe; It is a deep * secret, hardly to be attained unto, according to that in the 1 *Tim.*3.16. *Without controversie great is the mystery of godlinesse, God manifested in the flesh.* I speake not this to dismay you; but to incourage and quicken you, the more busily to set your selves about to finde it out, so farre as it is revealed in the word:

* There be many miracles in this Mystery, saith *Bernard, Mirum idemque opus misericordiæ & justitiæ, una eademque persona Deus & homo, una eademque femina mater & virgo, unus idemque filius,* ἀπάτωρ καὶ ἀμήτωρ *unus idemque Christus, nobis judex & advocatus.*

word: for ſo will every ingenuous man doe, the harder the worke is which hee is to performe, the more earneſtly, and eagerly will he labour in the performance of it. It is very difficult: for firſt Nature denies it, that God ſhould become man; heaven and earth meete together in one; the immortall Word become mortall fleſh; that an infinite nature and a finite ſhould live together in one perſon; how can this bee done, ſaith Nature? how can man comprehend it? So Nature denies it, and ſaith it cannot be without a miſerable confuſion of *Heaven* and *Earth* together. Secondly, Reaſon ſcoffes at it as a fable, as impoſſible to be done, and incredible to be ſpoken. Thirdly, Religion abhorres it; I ſay, all the Religions in the world, abhorre it except our Chriſtian Religion: yea, abhorre it as a blaſphemous and monſtrous impietie; then it muſt needs bee a difficult thing, that all the world, *Turks*, and *Jewes*, and *Heathen* ſtumble at. But you will ſay, what is to be done then, ſeeing it is ſuch a difficult thing? I ſay, A true ſaving faith aſcends above Nature, and above Reaſon, and above all other Religions in the world whatſoever, and breaks through all the difficulties that oppoſe againſt it, and ſtands in her way; and becauſe God ſaith it, ſhee ſurely beleeves it, as an undoubted Truth, and ſweetly imbraceth it, as the moſt pleaſing object that ever it can take hold upon. So we ſee the difficultie of it in it ſelfe.

The Third general point is the neceſſitie of it to be known. It is ſo neceſſarie, as that without this knowledge of Chriſts Incarnation, there is no life to be attained, 1. *John* 5.12. *He that hath that Sonne hath that life, and he that hath not that Son of God, hath not life:* that is, he hath no part in God, nor in any of his mercies; beleeve, profeſſe, practiſe, whatſoever elſe he will or can, without this, all is nothing. Nay he is ſo farre from having life, as that hee that doth not know and beleeve this, is condemned already, *John.* 3.18.36. *He that beleeves not is condemned already, becauſe hee beleeveth not in the name of that onely begotten Sonne of God:* and verſe 36. *The wrath of God abideth on him.* Yea, but is it not ſufficient that we beleeve in one God, unleſſe alſo we beleeve in *Chriſt*? No, it is not. Our Saviour ſaith, *John* 14.1. *Yee beleeve in God,*

beleeve also in me. The Jewes and the Turkes beleeve in God: but because they beleeve not in *Jesus Christ* they have no life, but the wrath of God abideth on them.

The fourth and the last generall point to bee premised, is, the benefit of it, when it is rightly knowne, *Justification.* Esa. 53.11. *By his knowledge, shall my righteous Servant Justifie many. Assurance of Salvation and life.* 1 John 5.12. *Hee that hath the Sonne, hath life:* and, 1. John 3.18.36. *Hee that beleeveth in him, is not condemned; and, he that beleeveth in the Sonne, hath everlasting life:* yea, this very knowledge is eternall life, Joh. 17.3. *This is eternall life to know thee to be the onely very God, and whom thou hast sent Jesus Christ*; that is, to know this rightly and truely is eternall life, now God begins to live in our hearts by Christ. The benefits may bee set downe to be two; First, freedome from all evill that may hurt us, as Sinne, Satan, Hell, Death, Damnation: Secondly, a just right and title to and in God himselfe, and in all his promises and comforts whatsoever. For the further illustration hereof, I will give you a similitude in generall to this point, and that shall bee taken from a man free of this Citie. A man that doth not beleeve neither in God, nor in Christ, he is like unto a forraigner that never came within the gates of the Citie; and therefore hee hath no part in it, but is cleane shut out. In the second place, he that beleeves God, and the generall Doctrine concerning God, that he is one in Essence, three in Persons, and beleeves not the Incarnation of Christ; is like to him that comes to the citie, and puts himselfe Apprentice, but serves not out his time, and so never comes to bee a free-man: But in the third place, he that comes to beleeve that God is one in Essence, and three in Persons, and beleeves also the Incarnation of Christ, that God was made man, the Word made flesh, and applies it to himselfe; hee is like to him that is made free of the Citie; hee is a right and a true free-man of the new *Hierusalem*: the Sonne of God hath made him free, and therefore hee is free indeed, *John* 8.36. And so much for the foure generall points premised.

Now wee descend in the second place, to the particular

cular handling of the question: wherein I propound these foure generall points to bee handled, which the words in the Text lead me to, and as they are there laid down. The first is concerning Christs Godhead by it selfe, *the Word, &c.* for this is first here in the order of the words, and first in nature too. The second is concerning the manhood by it selfe, *was made Flesh, &c.* The third is concerning the Godhead and the Manhood together, which wee call Christs Incarnation, *was made, &c.* The fourth is concerning the time or season wherein this was done.

First, concerning the Godhead by it selfe: for that, as I said, is first in the order of the words, and first in nature too; for hee was God before hee was made man, and therefore first of that. And here are to be handled these two points. First, *who* it was that was made flesh, *the Word:* Secondly, of the Title it selfe, *Word.* First, who it is that is here spoken of, that was made *flesh:* It is spoken of *Jesus Christ* the Son of God, the second Person, for so the circumstances of the Text make it cleare. For first, it is Hee by whom the world was made, *verse* 3. and that is *Christ Jesus the Sonne of God*; for by him were all things made, which are in *Heaven*, and which are in the *Earth, &c. Col.* 1.14.16. It is *he* that is said to bee that true *Light, verse.* 9. but *who* is that, but *even Jesus Christ that lighteneth every one that commeth into the world?* Joh. 8. 12. It is he that came amongst his owne, and his owne received him not, *verse* 11. and that was *Jesus Christ.* Act. 3.13,14. *But yee denied the holy One and the Just, &c.* And in the 17. and 18. verses hee is called *Jesus Christ, and the only begotten Son of God*, So ye see the circumstances of the Text prove it to be Jesus Christ the second Person, of whom this is spoken, *the Word was made flesh*: And also you see he is so called in plaine words: And so much of the Person of whom it is spoken: Now followes the Title, *The Word*: which some expound the Wisdome; for the originall may beare either; and either of them agrees with the Person of Christ; so he is called in *Prov.* 8. 22. Many other Titles are given to him here and elsewhere. In this Chapter, he is called *Life, Light, Lambe of God*; so he is called *Jesus*, Matth. 1.21. *Christ*, Luke 2.11. *the Sonne of God*, Luke 1.35.

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the Sonne of man, Matth. 9. 6. *The Sonne of David*, Matth. 1. 1. *The Sonne of Mary*, Luke 1. 31. *Emanuel*, Isay 7. 14. *Mediator*, 1 Tim. 2. 5. *High Priest*, Heb. 5. 1. Some of these are affirmed of his Natures, some of his Offices, and all of them are full of profitable instruction fitting him well, and given him upon good consideration. But this Title *Word* is as honourable as any, and as pregnant for signification.

And here you must first understand the generall things intended in this Title, *Word*. Secondly, the particular reasons why he is so called. For the first, the generall things intended in this Title, they are two: First, that Christ is perfect God, *John* 1. 1. *That Word was God*. Secondly, that he is the second Person in the Trinity, 1 *Iohn* 5. 7. *And there are three that beare record in heaven, the Father, the Word, and the holy Ghost*; If he had said, God was made flesh, it might have beene understood of any Person in the Trinity: for though the *Word* be God, verse 1. yet he saith not, *God*, but *the Word was made flesh*; purposely singling out the second Person: And so much for the generall intendment of the Title. Secondly, the particular reasons why hee is so called, and that is in these respects. First in respect of God the Father: Secondly, in respect of the creatures: And thirdly, in respect of the faithfull. Fifft, in respect of the Father, for as the Word is the expresse Image and picture of the mind; So is Christ the expresse Image and picture of his Father: So likewise as the mind begets the Word, so the Father begets the Sonne: And as the Word reveales the mind, so the Sonne reveales the Father to us. Secondly, he is so called in respect of the Creatures: for God made all things *by his word*, *Psal.* 33. 6. and Christ being he *by whom all things were made*, *John* 1. 3. Thirdly, he is so called in respect of the faithfull: for they know nothing concerning the Father, nor of matters of salvation, but what Christ reveales unto them: all the light; they have herein is from him; he is the substantiall word of the Father, that declares his will unto us, *John* 1. 18. and what is the manifestation of the secrets of the heart, but the word?

We will draw this into an observation, that so it may be the more profitable unto us, and the observation is this:

Jesus

Jesus Christ the Mediatour is perfect God, the second Person of the blessed Trinity, the revealing word of his Fathers will, in all matters of salvation, before, in, and after his Incarnation. That he is perfect God is proved thus; first, because he is so called, 1 *John* 5.20. *This is very God*: and *Acts* 20.28. *God purchased his Church with his blood.* Secondly, his workes prove him to be God, *Hee* forgives sinnes, *Matth.*9. 2.5. *He gives the Spirit, John* 21.22. *He gives eternall life, John* 10.28. and this he could not doe, unlesse he were perfect God. Thirdly, his Attributes shew him to be so: *Hee is eternall, Revel.* 1.8. *Almighty, Matth.*28.22. *Equall with the Father, Phil.*2.6. Nay, *He is one with the Father, John* 10.30. And therefore he is perfect God. Lastly, his honour confirmes him to be so: *All the Angels worship him, Ps.*97.7. but they will worship none but God. *He hath a name above all names, unto which all things in heaven and earth must bow, Phil.*2.9,10 *All things are his, Joh.*3.35. and he is called the *King of kings, &c. Rev.*1.5. So his honour proves him to bee perfect God. *Doctrine.*

The reasons why Jesus Christ must be perfect God, are these:

First, else he could not pacifie the wrath of God for the sin of man; for none can perswade with, and pacifie God, but God. *Reason* 1.

Secondly, else his bloud could not have beene an infinite ransome for sin, which it must be. 2.

Thirdly, else he could not know our hearts, and so he could not have been a fit Mediatour, to know our wants, and heare and helpe us at our needs. 3.

Lastly, else he could not have been able to save us, and therefore he is perfect God. 4.

The Uses. First use is against those *Heretickes*, that have denied the Godhead of Christ, as *Ebion, Cerinthus, Arrius, Jewes, Mahometans*; some denying that he is God, others that he is not absolutely God, but inferiour to him, &c. but these are horrible blasphemies, not to be endured by any Christian eare. *Use* 1.

Secondly, this should stirre us up to thankefulnesse to God, *Use* 2.

that hath bin pleaſed to imploy his owne glorious Majeſty in the worke of our Redemption; and that which was impoſſible to be done otherwiſe, God hath effected by his owne hand. A man would have thought it had been better the whole world had runne headlong to hell, than that God ſhould have come downe from heaven to performe this worke: but God thought not ſo; therefore this ſhould ſtir us up to all thankefulneſſe to God that hath done this for us.

Uſe 3. The third uſe is for comfort; This ſhould aſſure us of our ſalvation, the Pillar it reſts upon being God himſelfe. who is utterly unchangeable of himſelfe, and that he doth is firme and ſure againſt all oppoſitions whatſoever; it is unchangeable and unmoveable as God himſelfe is, and ſhall ſtand faſt againſt the gates of hell. 1 *Pet.* 1, 21. *That your faith and hope might be in God, &c.* If our Salvation did reſt in man, then in the time of temptation we were gone; but ſeeing it reſts upon God, it ſhall ſurely ſtand; If the divell can prevaile againſt God, then he may prevaile againſt us, elſe not: we have need of this comfort in temptation.

Second part of the Doctrine. Secondly, that *Jeſus Chriſt is the ſecond Perſon in the bleſſed Trinity.* For ſo ſtill the whole Scripture runs; For firſt the Father is ſet downe, then the Son. *Joh.* 3. 16. *God ſo loved the world that hee ſent his Sonne.* And, 1 *Tim.* 1. 15 *Chriſt Jeſus came into the world to ſave ſinners.*

The reaſons why Jeſus Chriſt the Mediatour, is the ſecond Perſon, though there can be no reaſons given of neceſſity, why it muſt be ſo; yet there may be given many reaſons of conveniency why it is ſo.

Reaſon 1. And firſt, Jeſus Chriſt the Mediatour was to be a middle Perſon in the Office of mediation betwixt God and man, and therefore it was convenient, that he ſhould be a middle perſon in the ſubſiſtence of his Godhead betwixt the Father and the holy Ghoſt.

Reaſon 2. Secondly, Jeſus Chriſt was to make theſe, for whom hee was Mediatour, like himſelfe: but we are the ſons of God by him, therefore he is the Son of God too: he muſt be the Son of God by Nature, that he might make us the ſons of God by Adoption and grace.

Thirdly,

Thirdly, there must be a sender, and he that is sent must have power to give the Spirit: God the Father, he is the sender, for he cannot be sent; but God the Son the second person, hee is sent, and hee hath power, to give the Spirit. And though the first Person hath power to give the Spirit; yet he cannot be sent; And therefore it is the second Person that is sent to performe this worke. *Reason* 3. *Zanch de incarnatione, l.2.c.3.*

Lastly, he is the Person by whom we, and the world had our immediate being; we were *by the Word*: then it is convenient that he should give us our well being. So ye have the Reasons. *Reason* 4.

The Uses are these: The first use is against those *Hereticks*, that held that the Father, or the holy Ghost was incarnate, as *Sabelius*, *Patripassiani*, and divers others; but wee see here that onely the second Person, the Son of God, was incarnate; and therefore their opinions are erroneous, and to be rejected of us. *Use* 1.

Secondly, is Jesus Christ the second Person in the blessed Trinity our Mediatour? then let us so embrace him, and so beleeve in him, and whatsoever wee have to doe with God, we must goe to him in Christ: If we pray or give thankes to God, we must doe it in Christ, *We must kisse the Son, Psal. 2. ult.* We must embrace him as our Mediatour, if ever we wil be accepted of God; and so when we have sinned against God, and would seeke *Reconciliation*, goe to him in Christ. 1 *John* 2.1. *If any man sin, wee have an Advocate with the Father, even Jesus Christ.* *Use* 2.

Thirdly, this should teach us, how much we are bound to God, who not onely hath beene pleased to ordaine a course of salvation for us, but also to performe it by his Son; he did it by his Sonne, to make us know and acknowledge his great love to us. And so much for the second part of the observation. *Use* 3.

The third point is this: That Jesus Christ the Mediatour, is the revealing word of his Fathers will; or, he that reveales the wil of God concerning our Salvation. *Joh.* 1.18. *No man hath seene God at any time; the onely begotten Son, which is in the bosome of the Father, he hath declared him. Mat.* 11.27. *Neither knoweth any man the Father, but the Sonne, and hee to* Third part of the Doctrine.

whom the Sonne will reveale him ; the nature, will, and all things concerning the Father, the Son reveales; and therefore, *Mat.*17.5. the Father commands us to heare him. *Heb.*1.2. *God hath spoken to us by his Sonne.* And generally all the Apparitions and Revelations made to the *Patriarkes* and *Prophets* in the old time by Angels in the shape of men, *were by Jesus Christ*, 1 *Pet.*3. 19. *He went by the Spirit and preached to the old world* ; so he was the revealing word of his Fathers will to them ; he it was that revealed and declared the will of God, by the *Prophets* and *Apostles* from time to time; Nay, even the Spirit himselfe whatsoever he teacheth is from Christ. *He shall shew you of mine*, saith our Saviour, *Joh.*16.13, 14. And this is his *Propheticall Office*, *Deu.*15.18. *A Prophet shall the Lord God raise up unto you, like unto me, him shall yee heare.* So much for the proofe.

Reason 1. The Reasons: First, none can reveale the will of the Father, but he that came out of the bosome of the Father: But Christ came out of the bosome of the Father, *John* 1. 18. Therefore he alone reveales the will of the Father.

Reason 2. Secondly, None can reveale the Father, but he that knowes him: but Christ alone knowes the Father, *Mat.*11.27. therefore none but he can reveale him. But you will say, doth not the Spirit both know and reveale the Father? Yes, but that is only as Christs Deputy, *Joh.*16.13. *Joh.*14.26.

Use 1. The Uses: First, this should teach us how dearly, and highly, and honourably we should esteeme of the matters of our salvation; even as a matter published of the voyce of the Son of God himselfe; and therefore let us with all reverence embrace it, and yeeld obedience to it.

Use 2. Secondly, this teacheth us to renounce all other words and revelations whatsoever: The Anabaptists they call us to believe their Revelations: The Papists to believe their Traditions: The Jewes to beleeve their Talmud: The Turkes to believe their Alcoran, but what were this but to adde to the Doctrine of Salvation, and believe lyes in stead of that Truth which Christ reveales unto us, and to justle out the word of God? therefore we must oppose all these by Gods word, and we must know nothing in matters of salvation, but what Christ hath

hath revealed to us; all other words and revelations we must reject as the inventions of men. Our Saviour seeing many fall away from him, he asked his Disciples if they also would forsake him, *Jo.6.63. Peter* answers him, *Master, whither shall we goe? thou hast the words of eternall life.* So must we answer them: Jesus Christ is the revealing word of eternal life, we will not goe from him: And if we doe forsake him, then it shall be just with him, that, seeing wee would not beleeve the Truth, to give us over to beleeve delusions and lyes. And so much concerning the Godhead by it selfe.

Now it followes to bee considered in the second point of the manhood by it self. *The Word was made flesh.* For howsoever the manhood hath no personall subsistence by it selfe, but so soone as ever it was created, was united to the Godhead, in the Person of the Sonne of God; yet because it is an absolute nature, and creature by it selfe, though not at any time separated, yet alwaies distinct from the Godhead, therefore it requires to bee severally handled; That when we have spoken & learned what the *Godhead* or *Word* is, in the first place, and the *Manhood* or *Flesh* in the second place, wee may the more readily and judicially conceive of the Incarnation in the third place. To make it plaine by a comparison, two extremes are to meete and to agree together: this cannot bee done, except, first, we know each severally by it selfe: so here the *Word* or *Godhead* is as one extreme, the *Flesh* or the *Manhood* another: how then can I understand the reconcilement of both, except I understand each by it selfe?

What is meant by the word Flesh.

For the better handling of this point, I will first shew what is meant by this word *Flesh*: Secondly, why it is so called. First, what is meant by the word *Flesh*. Howsoever it is true that the Scripture doth sometimes extend this *Word* to all living creatures, *Genes.* 8.17. yet most usually and properly it is applyed to man, and that in many senses: as first, it signifies either part of man, or whole man: either part of man, and that either the whole body, *Levit.* 16.28. *Thou shalt not marke thy selfe in thy flesh. &c.* meaning the body: or secondly, the generative part, *Levit.* 15.3. *When his flesh avoideth his issue*: or else for the *Bone* of man, *Gen.* 2.3. *This is*

now Bone of my Bone, and flesh of my flesh: or fourthly, for the unregenerate part in the faithfull. *Rom.*7.25. *Then I my selfe in my minde, serve the Law of God*, but in my *flesh the Law of Sinne*. Secondly, it is taken for whole man, and that either for his whole Nature, or for his estate and condition in this life. First, for the whole nature of man, and that either simply as he is a creature, or as he is wholly corrupted with sinne; for man simply as a creature without brand of corruption, *Luke* 3. 6. *And all flesh shall see the glory of God. Gal.* 2.16. *By the workes of the law shal no flesh be justified.* Or else for whole man as hee is corrupted and defiled with sinne, and so it is taken, *Gal.* 5.17,24. *The flesh lusteth against the Spirit, &c. And they that are Christs have crucified the flesh*: and more plainly, *Joh.*3.6. *That which is borne of the flesh is flesh*: this is the state of the whole man, in the wicked no part being regenerate. Or lastly, it is taken for the whole condition in this present life, as *life, poverty, &c.* and so it is taken, 1 *Cor.* 7.28. *They shall have trouble in the flesh*, that is, in the estate of their life; and so it is applyed to our Saviour, in *Hebr.* 5.7. *Who in the dayes of his flesh, &c.* that is, in the time of his life. Now the question is, to know in which signification *Flesh* is to be taken in this place. Surely, it is to be referred to that place where *Flesh* is to be taken for the whole nature of man simply, as he is a Creature without brand of corruption. The meaning then is this; *The Word was made Flesh*; that is, The word was made perfect man, consisting of Body and Soule; he was made man in a true being, as 1 *Tim.*3.16. *Manifested in the Flesh*; that is, in the true being of man: the speech is borrowed from the part to the whole, *Flesh* being taken for the whole nature of man; no other sense agrees with it. But you will say then, why doth not the Text say; *He was made man*? And thus we come to the second point, *Why he is called Flesh*.

Whereof many profitable reasons may be given.

Reasons why he is called flesh.

First, Man signifies as well the Person, as the Nature; *Flesh* signifies the Nature onely, not the Person; now the reach of the holy Ghost, is to teach us, that Christ tooke our Nature, and not our Person, and therefore he saith *Flesh*; But doth hee not call him Man elsewhere? Yes, often, but that must be expounded

pounded by this, and this by that, and both will prove that Chriſt tooke the whole nature of man, not the Perſon: and when he ſaith Man, then he teacheth us that he tooke whole man, and not the fleſh onely; So both gives us light to this, That Jeſus Chriſt took the perfect Nature of man, and not the Perſon of man.

Secondly, Man doth ſignifie the beſt part of man with the worſt, the honourableſt with the baſeſt; Fleſh ſignifies the baſeſt part onely; Now the *holy Ghoſt* would teach us the humility of Chriſt, in that he tooke not only the beſt and nobleſt part of man, the Soule; but he vouchſafed to take the baſeſt alſo, even the Body. *Phil* 2.6,7. The *holy Ghoſt* ſetting downe the Incarnation of Chriſt, ſhewes how exceedingly he humbled himſelfe, that though *hee were in the forme of God, and equall with God, yet he tooke upon him the forme of a ſervant, and was made like man, and found in ſhape as a man*; and therefore the *holy Ghoſt* ſaith here, *Fleſh*, rather than Man. 2.

Thirdly, *Fleſh* doth more ſignificantly imply our naturall infimities, than Man: now the *holy Ghoſt* would teach us, that he tooke not on him our nature onely, but our infirmities alſo, ſin onely excepted, and therefore he ſaith *Fleſh*, rather than Man. 3.

Fourthly, *Fleſh* is a bodily ſubſtance of man, man conſiſting of a double ſubſtance, bodily and ſpirituall: now the *holy Ghoſt* would teach us, that Chriſt had a bodily and earthly nature, as well as a ſpirituall and heavenly nature: and this more plainely appeares when he ſaith *Fleſh*, than if he had ſaid Man. 4.

Laſtly, It is ſaid *Fleſh*, to teach us that he tooke not onely one individuall man, but the whole Nature of that kinde; whereas if he had ſaid Man, it had ſignified but onely the individuall Perſon of a man; which if Chriſt had taken no more, he could have ſaved but that one perſon: and therefore the *holy Ghoſt* uſeth rather this word *Fleſh* than Man. 5. *Muſculus.*

Now the obſervation from hence is this: That Jeſus Chriſt the Mediatour, is very true and perfect man; *The Word made Fleſh, &c.* that is, very God is made very man. That hee is true and perfect man, is proved thus; First, hee had the name *Doctrine.* *Zanch. de incarnat. lib. 2. c. 3. q. 2. Thef. 1. Zeged. 584.*

name of a man. Secondly, he came of the race of man. Thirdly, he had the parts of a man. Fourthly, the Birth and growth of a man. Fifthly, the Actions and behaviour of a man. Laſtly, he had the infirmities of a man. Firſt, he had the name of a man expreſly given him in the Scriptures, and therefore he hath the true nature of a man: for the Scripture calls things as indeed they are, not as they are not. 1 *Tim.* 2.5. *The man Chriſt Jeſus.* Acts 17.31. *Hee will judge the world in righteouſneſſe by that man whom hee hath appointed.* Now wee know Chriſt Jeſus ſhall judge the world. So we ſee the Scripture calls him man, and therefore he is true man. Secondly, he came of the race of mankind, and therefore the Scriptures call him the *Sonne of man,* Matthew 9.6. and more particularly the Son of *Mary, Luke.* 1.31,44. Nay, the *holy Ghoſt* goes further, and ſhewes of what Tribe he was, *Heb.* 7.14. *It is evident that our Lord ſprang out of Judah*; Nay, he ſhewes of what family hee was, *Rom.* 1.3. *Which was made of the ſeed of David*; and in *Heb.* 2.16. *He tooke the ſeed of Abraham*: and ſo likewiſe, *Gal.* 3.16. Chriſt is ſaid to be *Abrahams ſeed*: And to put the matter out of all doubt, the *holy Ghoſt* ſhewes that he came of that very nature of man that was made at the beginning; he came of the race of *Adam* and *Eve*: of *Adam, Luk.* 3.18. *The Sonne of Adam*; and of *Eve, Gen.* 3.16. *The ſeede of the woman ſhall breake the Serpents head.* So hee was by ſucceſſion the Son of *Adam* both by father and mother. Thirdly, hee hath the parts of a man, *the Body and Soule of a man*; the body of a man, 1 *Pet.* 2.24. *Who bare our ſins in his body*; So he had the parts of a body, as *bones* and *fleſh*, and hands and feete. *Luk.* 24.39. *Behold my hands and my feet, &c. A ſpirit hath not Fleſh and Bones as you ſee me have.* So he had a Soule. *Mat.* 26.38. *My Soule is heavy, &c.* and all the faculties of a Soule, as underſtanding, will, &c. for he did diſpute and reaſon by the faculty of the underſtanding as we do; he had all the eſſentiall and naturall parts and powers of body and ſoule, and therefore muſt needs be a true man. Fourthly, he had the Birth and growth of a man, hee was conceived in the womb of his mother as a man, *Luk.* 1.31. He was born in the uſuall time as a man, *Luk.* 2.7. ſwadled, *Luk.* 2.12. He grew up as a man, both in reſpect of body

body and minde, *Luke* 2. 40, 52. and therefore hee was a true man. Fifthly, he had the Actions and behaviour of a man, *Phil.* 2.7, *He was found in shape*, that is, in carriage and behaviour as a man, *Joh.* 1. 14. *He dwelt amongst us*, saith the Apostle, that is, hee had his conversation amongst us, hee did eate, and drinke, and speake, and sleep, and did all things belonging to a man, *Acts* 1.21. *All the while the Lord Jesus was conversant with us*, that is, all the while that hee went in, and out before us as a man. Lastly, he had the infirmities of a man, *Heb.* 4.15. *For we have not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted like unto us, yet without sin. He was hungry, Mat.* 4.2. *Thirsty, John.* 4.7. *Wearie, Joh.* 4.6. *Wept, Joh.* 11.35. *Sorrowed, Mark.* 3.5. Lastly, hee died as other men doe, *giving up the Ghost, John*, 19. 30. which are manifest proofes that he was true and very man.

The Reasons of this point are these: That Christ is true and perfect man,

The first Reason is, because it was so foretold that he should be such an one, *Gen.* 3, 15. It was foretold that he should be the *seed of the Woman*, And, *Gen.* 22, 18. that he should be the seed of *Abraham*: That is, that hee should bee a true and perfect man. Now that which is foretold of God must needes come to passe, and therefore he was a true and perfect man. *Reason* 1.

Secondly, the Justice of God required that the same Nature should bee punished, that had offended. Now Christ being to make satisfaction for our sins, hee must needes take our whole Nature to make satisfaction for us in: for our whole nature had sinned; and farre be it from us to thinke that God would punish one Creature for another, or one Nature for another. *Reason* 2.

Thirdly, Christ comming to bee our Mediatour, was to bee our Head, we his members; then there must bee a proportion betwixt the Members and the Head. Now the Members are perfect men, then so is the Head also, else it should bee a Monster, if it should have a divine Head and a humane Body, as some Fishes that have the head of a Dog, and the body of a Fish: But this cannot be in Christs Body, but as the Members *Reason* 3.

are perfect men, so is the Head too. *He that sanctifieth, and they that be sanctified, are both one. Heb.* 2.11.

Reason 4. Fourthly, Christ comming to bee our Mediatour, was to make us like himselfe, *the Sonnes of God*; therefore hee must needs be made like unto us, *the Son of Man*. Hee was to exalt us to Heaven, therefore he must needs live here on Earth. Hee was to make us partakers of Glory and of the divine Nature, therefore hee must needs be partaker of Infirmity, and of the humane Nature. He was to make us *Bone of his Bone and Flesh of his Flesh*, therefore he must needs become *Bone of our Bone and Flesh of our Flesh*.

Reason 5. The Last Reason is that of the Apostle, *Heb.* 2.17,18. *It behoved him in all things to be made like unto his brethren, that he might bee a mercifull and a faithfull high Priest*, able and willing to succour us in distresse, even from his owne experience of our infirmities.

The Uses are many.

Use 1. First, here is an excellent evidence of the great and bountifull love of God to us, as the Apostle speaks, *Tit.* 3.4. that notwithstanding we had sinned against him, & were become his enemies, so that our Nature was as great an enemy to him, as the Divel himselfe almost; yet that the Lord God should bee so affected with us, that he should send downe his own Son Jesus Christ to take this adverse Nature upon him, even his enemies Nature, to save us that were his enemies. This bountifulnesse of God will the better appeare, if we consider, that he denied this to all inferiour Creatures, yea to higher Creatures than we are. The Angels fell, and Christ might have taken their Nature to redeem them: but he in no sort tooke the Angels Nature, but the *seed of Abraham*, *Heb.* 2. It should stir us up to admiration of Gods singular affection towards us, and it should provoke us to all thankefulnesse to him, and to render love to him againe, to give our bodies and whole Nature willingly to be imployed in his service.

Use 2. Secondly, It sheweth the humility of Jesus Christ, that did abase himselfe so low, as to take our humane Nature upon him, being so base a Nature, and he so high and excellent a Person; this is the most pregnant example of humility that ever wee read

read of. The Apostle, *Phil.* 2.6,7,8. amplifies it from very many particulars, *He was in the forme of God* (saith the Apostle) *equall with God, but he made himselfe of no reputation, tooke on him the forme of a servant, was made like unto men, and found in shape as a man; hee humbled himselfe unto death, even the death of the Crosse, &c.* A proud man would have thought it a great shame to have done thus; but our Saviour Christ thought it not so: Therefore this should stir us up to imitation, as the Apostle exhorts us in the fifth verse, *Let the same minde be in you that was in Jesus Christ.* Let us be ashamed to be proud, or to disdaine any man, or any office or service, or any thing though never so base, if it be agreeable to Gods Ordinance that he may have glory by it, & for the good of thy Brother, though thy selfe be never so great, seeing Gods owne glorious Son disdained not to humble himselfe thus for thee.

The third Use is for comfort to Gods Children: Christ took our whole Nature, therefore here is comfort for us. First, against the sinfulnesse of our Nature which wee carry about us; for our Nature hath answered for sinne already in Christ. Yea, but some will say, still I am prone to sinne: yet here is thy comfort, that Christ hath assumed thy Nature and sanctified it it to the full in his owne Person, and thy Nature shall also bee sanctified by little and little till it be intirely made holy. So secondly, likewise it is comfort against the baseneſſe of my Nature, which is but Flesh and Bloud, compassed about with many infirmities and miseries. What then? My Nature is excellently glorified already in Christ, and this Nature of mine shall be glorified in me to the full at the last day; *For hee is Flesh of our Flesh, and Bone of our Bone*, and therefore as he is exalted to glory, so shall wee hereafter: and therefore though we be here in this world dispised, persecuted, and contemned of men, yet we are honoured in a high degree by the Sonne of God in his owne Person already, and shall be in the world to come in every one of our owne Persons. Thirdly, here is comfort against the infirmities of our Nature, because Christ Jesus himselfe bare them in our Nature, and therefore they are sweetned to us in the enduring of them: and also *Use* 3.

hence we have assurance of comfort and help against them, because he bare them that hath a fellow feeling of them, and therefore will be compassionate toward, and both ready and willing to helpe us, and the Apostle sheweth, *Heb.* 4.15. and the 5.2. He that hath beene a beggar by the highway, or in another necessity, and is freed from it, he will be the more compassionate, and the better know how to relieve those that are in the like necessity, even from a fellow-feeling that he hath of their misery: So our Saviour Jesus Christ having borne our infirmities, will be ready and willing to helpe us, even out of a fellow-feeling that he hath of them; and therefore this may be comfort to us against all the infirmities of our Nature, even against death it selfe.

Use 4. Fourthly, Hath Christ Jesus assumed our humane Nature? Then we ought to have a reverent estimation of this good Nature which we carry about with us, as being the very same which the Sonne of God took on him; let us therefore reverently respect it, both in our selves and others. In our selves let us take heed we defile it not with sinne, doe not abuse it to slavish and wicked courses. Wilt thou take the Flesh and Nature of Christ, and make it the Flesh & Nature of a Drunkard, or of a Whoremonger? &c. God forbid; for then thou shalt abuse the Nature of Christ. And so in others, in thy poore Brethren doe not vilifie this Nature, but love and cherish it, and do well by it; it is Christs owne Flesh and Nature, therefore be not thou ashamed of it in them. He was not ashamed to call them Brethren, *Heb.* 2.11. therefore be thou like unto him.

Use 5. Fifthly, here is matter of reproofe against many Heretickes; here is a whole Rabble of Heretickes, a Legion of Divels, to fight against this Truth. I can call them no better, for they are directly against Christ. *Marcian* he held that Christ had not the true Substance, but only the semblance or shew of a man, alledging for his proofe, the Apostle, *Philip* 2.7. *He was made like man.* But there it is understood, a true likenesse (even as one man is like another) not a counterfeit. And also they alledge that in *Rom.* 8.3. *God sending his Sonne in the similitude of sinfull Flesh.* But there similitude is not referred to Flesh, but to sinfull Flesh. This Errour some ascribe to the

Manichees,

Manichees, but the *Manichees* confesse he had the true substance of Man, but he brought it from Heaven: alledging 1 *Cor.* 15.47. *The second man is the Lord from Heaven.* But this is spoken of the Person of Christ, not of his Manhood by it selfe. This Errour is rather ascribed to *Valentinus*. *Apolinaris* confessed the Flesh of a man in him, but not the Soule, but that his Deity was in stead of his Soul. But we know that it is said, *He groaned in his Soule, Joh.* 11.33. Now his Deity cannot groan, *Vide Zegedine* 584. This is also ascribed to the *Arians*, *Vide Zeged.* 584. *Appelles* held that he made his body of the foure Elements, *Epiphan. Hæres* 44. And so certaine *Ebionites* held that he was a created man before all things, *Epiphan. Hæres.* 30. and so denie him the birth of a man. But we know he was born of the Virgine *Mary*. The *Monothelites* held that Christ had but one will, that is, as he was God, not as he was man, and so denie the parts and actions of a man to him. Lastly, the *Ubiquitaries* wil have his Manhood every where, and so they destroy the very being of his Manhood. These and all such Heretickes as denie Christ to be come in the Flesh, *they are not of God, but they are the Spirits of Antichrist*, 1. *Joh.* 4. *v.* 3.

Lastly, seeing it is so that Christ hath taken our Nature upon him, then let us so beleeve in him, and so embrace him, as true and perfect man; yet with these limitations, take it not too short, and extend it not too far. First, take it not too short; so do they that say he had a Manhood, but being united to the Godhead it was lost & swallowed up of it: But these come too short; for Christ was still perfect man after this Union; neither did he cease to be so at his death (as some thinke he did) nor at his ascension into Heaven, neither shall hee after the day of judgement: for even as the benefit of his Mediation lasts for ever, so shal his Manhood be for ever. Others take it too short, in this sense, in that they thinke it a disparagement & disgrace to Christ to ascribe infirmities to him, to say, that with our Nature he tooke our infirmities also: but he cannnot be true man, except he take our natural infirmities. Secondly, nor yet stretch it too farre: though we say he tooke our infirmities, *yet without sinne*: sinne must still be excepted, *Hebr.* 4.15. and 7. 26. And consequently, the causes of sin, as generation by man; hee *Use 6.*

Zanch. de incarnat. lib. 2. c. 3 q. 3. thes. 1.

had not an earthly Father, for then his generation could not have beene without sinne, or creation of any thing in the wombe of his Mother not sanctified. It was impossible he should be tainted with sinne, being God: and it was necessary he should be without sinne, he being a sacrifice for sinne. Againe, stretch it not too farre, as to thinke, that he still continues in the state of infirmity after his resurrection: for howsoever he hath our Nature, and be still a perfect man, yet he is a man of Glory, not of Infirmities; his infirmities are utterly cast off for ever after his resurrection, and now he hath a glorified Body. No marvaile therefore, that *Mary* knew him not, but tooke him for the Gardiner after he was risen; and that the Disciples supposed they had seene a Spirit, when he appeared to them, *Luke* 24.37. Nay he is so farre from infirmities, as that he hath perfect Glory and authority over the world; especially, over his Church: *All things are put in subjection under his feet, Heb.* 2.8. *God hath made him Lord and Christ, Acts* 2.36. And *Phil.* 2.9,10. *God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow.* So though he never deposed his Nature, yet he laid downe his Infirmities at his death and resurrection; And therefore the Apostle saith, *Hee dies no more, Rom.* 6.9. Thirdly extend it not too farre, as they doe that say, if he have taken the whole Nature of man, then he will save all men. No, he will save none, but those that are incorporated into him by Faith, and are members of his Body: for as he made our Nature his by assuming it, so we must make his ours by believing and resting upon it: we must be his brethren as wel as he is ours. The Flesh profiteth us nothing, *It is the Spirit that quickneth and giveth us life.*

Wee have spoken in handling of this Question, of the two first generall points propounded to be handled in the same. Namely, First, the *Word* by it selfe. Secondly, of the *Flesh* by it selfe. It followes now that we speake of the third generall point, the *Word* and the *Flesh*, the *Godhead* and the *Manhood* both together, (*Was made Flesh*) which we call his *Incarnation*; and this word *Incarnation* answers fitly to the words of the Text (*Was made Flesh*;) for to be incarnate is to be made

Flesh.

Flesh. And here in these words *made Flesh*, we are to consider; First, of the phrase. Secondly, of the matter. First, of the phrase. This is the most significant phrase in all the Scripture to express this Mystery of Christs *Incarnation.* Some places speake of his *Flesh*; as in the 1 *Tim.* 3. 16. *God manifested in the Flesh.* And, 1 *John* 4. 2. *Every Spirit that confesseth not that Jesus Christ is come in the Flesh, &c.* Other places speake of his being made, as *Gal.* 4. 4. *made of a woman.* And, *Rom.* 1. 3. *made of the Seede of David.* But this place speaketh most directly and expressely to the point in both respects, both of his *Flesh*, and being *made Flesh.* So then this is the plaineſt place of all other, though all the rest intend and meane the same thing, but this speakes it plainely. So that if any man should aske me, what Christ is? I could not more plainely expresse it, than by these words, to say, He is *the Word made Flesh.* It is so plaine, that some have hence grossely concluded (standing upon the strictnesse of the phrase) that therefore the *Word* was either altered and changed into *Flesh*, or at the least that the *Word* did suffer something to be done unto it selfe in this *Incarnation.* But the collection is false in both: For first, there is no changing of one substance into another; for God cannot be changed, neither will the phrase beare it, no more than when we say, the Ayre is inlightned, it should therefore follow, that the Ayre is turned into Light, whereas the Ayre whether it be darke, or whether it be light, still it continues the same Substance. Secondly, neither is there any passion; the *Word* suffered nothing to be done unto it, for that is against the Nature of God, for this *Word made Flesh* may as well be translated *became Flesh*, which may and doth oftentimes intend a voluntary Action of the Person that it is spoken of, according to that of the Apostle, 1 *Cor.* 9. 20. *I became a Jew to the Jew*, that is he voluntarily conformed himselfe, &c. So Christ here is an Agent or Doer, he Actually tooke our Flesh on him, rather than a Patient or Sufferer. The speech is Passive, but the sense is rather Active. And so much of the phrase, *Made Flesh.*

Now to the matter it selfe, wherein are these particulars to be considered; First, the Act or worke done: Secondly, the manner

manner how it was done: Thirdly, the meanes whereby it was done: Fourthly, the time when it was done: And Lastly, the consequents of it being done. First, of the Act or Worke it selfe, *The Word was made flesh:* that is, Jesus Christ being very God, became verie Man. This intends two things; First an Assumption or taking on him: Secondly, such a taking on him, as makes a perfect union of both Natures in one Person. First, a taking on him, here is the Assumption, so the Apostle saith, *Phil.* 2.7. *And tooke on him the forme of a Servant:* And *Heb.* 2.16. *Tooke on him the seed of Abraham.* And here we are to consider two things. First, what he did assume, *Flesh*, our whole Nature. Secondly, who did assume it, *The Word*, not simply God, but Christ; and not his divine Nature, but his person: so this is the right state of the businesse, and the most proper and direct maner of speech, that the second Person, the Sonne of God, tooke upon him our flesh or nature: So here is the assumption. And secondly, this is such an Assumption, as causeth a plaine and perfect union; for hee did not so assume our flesh, as that his *Godhead* and his *Manhood* were each a severall Person, but that both of them were united together in one person, each Nature remaining distinct, and yet he continuing one and the same Person. In this union wee are to consider the matter, and the Subject. To speake properly and distinctly, the matter of this union, is the two Natures, the *Manhood* united to the *Godhead*. The subject of this union, is the Person of the Son of God. The union is not made of the Person, but in the Person, and hence it is called the personall union; because, howsoever it is, not of Persons (for there was never but one in this cause) but of the Natures as they being the matter of this union; yet it is not in the Natures, (for they were never made one, but still continue two) but in the Person as being the Subject of this union: So then the Definition of the personall union appeares plainely to bee this, namely, the meeting together of the perfect divine Nature, and of the perfect humane Nature, both in one and the same Person of the Sonne of God, and yet each of them remaining a distinct Nature by it selfe, and retaining their owne essentiall properties. First, in this union, there must be a meeting together

Subject.
Ex quo.
In quo.

ther of the perfect Divine and of the perfect Humane nature. Secondly, they must both meete in one Person of the Sonne of God. And thirdly, each must retaine their severall and essentiall Natures and properties. As for example, it is the property of the Deity to forgive our sins, and to heare our prayers; and this property it retaines still: and it is the property of the Humanity to be contained in one place at once, and this property it retaines still.

There be many Unions in the world: as first, there is a naturall Union, as of the Soule and Body in one man. Secondly, there is a carnall Union, as of the man and wife. Thirdly, there is an artificiall Union, as of Timber and Stones in one building, and divers things in a garment. Fourthly, there is a sociall Union, as of the members in one Body. Fifthly, there is a spirituall Union, as betwixt Christ and his Church. Lastly, there is this personall Union of the two Natures in Christ; and this is singular and unmatchable, there is but one that may be compared with it, and that is the union of the Persons in the Deity, where three persons are united in one substance, and therefore it is called a substantiall union; and this of two Natures in one person, none else can be compared with it. Further, we must understand that Christ had another union, *viz.* of the Soule and Body, but that not a personall union of his two natures in one Person, as this is: so that if yee aske me, how many substances Christ consists of? I answer, Three, the Body, the Soule, and the Deity: but if ye aske me, how many natures he hath? I answer, Two, one humane, the other divine: So Christ consists of three substances; and yet but of two natures. And so much of the first point, the Act or worke done.

The second point, is the manner how it was done. And that is wonderfull and unsearchable. It is hard to conceive how the Body and the Soule of a child are united together in ordinary generation: And to conceive how the Body and Soule of Christ was joyned together, is harder: But this to conceive how his two natures, the Manhood, and the Godhead were united together in one person, is much more difficult. The Scriptures call the worke of the holy Ghost, in this kinde,

an overshadowing, *Luke* 1.35. as intending, amongst other things that it is a darke Mystery, not to bee comprehended but only as in a shadow; we must conceive of it in this manner. First, that his mother was made fit to receive the worke of the holy Ghost, and to conceive a childe without man. Secondly, the particular matter whereof Christs Body was to be conceived and made, was sanctified and cleansed from all corruption of sinne both originall and actuall. Thirdly, when it was so cleansed, the Body was framed & created of it. Fourthly, then his Soule was created and infused into the Body, and so he was a perfect man. Fifthly, this perfect manhood was united to the Godhead in the Person of the Sonne of God. And so here is Christ very God, and very man. Now wee must understand that all these Actions were done in an instant: for they were done by God that needeth no time to doe his businesse in; so that, I say, these five Actions were done in the very instant of his conception; for it is impossible that any essentiall part of Christs Nature should subsist in any thing but in his Person, and therefore there was no essentiall part of Christs Manhood, but so soone as it had a being it had a subsisting in the second Person: therefore all was done at an instant: for if wee should say hee had a body first, and did unite that to his Person, then hee should unite an imperfect Nature to his perfect Person, and therefore this was more in Christ than in any other man: For in the ordinary generation of men, they have their Bodies framed first, and then after some time their Soules are infused; But Christs Soule was infused at the instant of conception, and this is denyed to any other, save to the first *Adam*; for he so soon as his Body was made, his Soule was infused; And Christ was not to bee inferiour, but to be equall to him in his humane nature. It is true, that his body increased in the wombe, and grew ripe to the birth in the ordinary time that others do; but yet his Soule was infused, and both Soule & Body united to his Person at the very instant of conception, as is shewed. And so much of the second point, namely, the manner how this was done.

The third point is, the meanes whereby it was done: and they are two; the first is Active, the second Passive. The Active meanes

meanes was the holy Ghoſt; the Paſſive was the Virgine *Mary*. That the Active meanes was the holy Ghoſt, ſo it was before promiſed or foretold, *Luke* 1.35. and ſo it was confirmed after the conception, *Matth.* 1.20. that which is conceived in her is of the holy Ghoſt. So that the holy Ghoſt is the Agent in this worke. Imagine not upon the hazzard of your Damnation, any groſſe or carnall Action in this caſe; but conceive of it with all reverence & admiration, with heavenly, & holy, and ſpirituall thoughts, worthy of this heavenly worke of the holy Spirit. It is Blaſphemie, to ſay that the holy Ghoſt did the office of an Husband to the Virgine *Mary*: wee may more ſafely ſay, ſpeaking in ſobriety, that he did the office of a Father in reſpect of Chriſt: for whatſoever was acted in this buſineſſe, he had the whole and onely worke, he was conceived of the holy Ghoſt. This point is ſubject to two exceptions. Firſt, it may be ſaid, had not all the perſons in the Trinity a hand in this worke, as well as the holy Ghoſt? Yes, for whatſoever one doth (being an outward worke of the Trinity) all doe; yet herein every of them reſerves their ſeverall property to it ſelfe; the Father his property is to ſend; the Son *to come in the Fleſh*; the *holy Ghoſt* he made and united the *Manhood* to the perſon of the Sonne. It was the worke of the whole Trinity mediately, but immediately of the *holy Ghoſt*: It was the whole worke of the Trinity inchoative: but of the Sonne terminative, becauſe it was finiſhed in him: ſtill wee muſt reſerve their ſeverall properties in working. The Fathers make it plaine by this ſimilitude; As if three ſiſters ſhould all worke or weave a garment for the ſecond Siſter and put it on her; all of them have a hand in it, but the ſecond puts it on. So likewiſe by another ſimilitude of a marriage; In a marriage; Firſt, there is the perſons to be married, and that is Chriſt to our fleſh; ſo there is the Father that gives the woman to the *Bridegroome*, & this is God the Father; and then thirdly, there muſt be the Miniſter that joyns them together in marriage, and that is the holy Ghoſt that unites the *Manhood* to the perſon of the Sonne. By theſe compariſons being ſoberly underſtood, we may have ſome ſlender reſemblance, and light in this great myſtery, but preſſe them not

Omnia opera Trinitatis ad extra ſunt indiviſa.

too farre, for indeed no comparison can match this: It is called an overshadowing, *Luke* 1.35. to teach us that wee must not pry, nor dive into it too farre, but if we conceive of it as it were under a vaile, it is sufficient. The second exception that this point is subject unto, is this: If the holy Ghost bee the Agent and active worker in Christs conception, why then is not Christ according to his *Manhood* the Sonne of the *holy Ghost*? The Answer is, No; because hee was not made of the substance of the *holy Ghost*, whereas children are of the substance of their Parents; but Christ his *Manhood* was made onely by the power and operation of the *holy Ghost*, performing the workes before specified, and not of his substance, and therefore he cannot bee said to bee the Father of Christ in respect of his *Manhood*. The second meanes was Passive, and that was his mother, a *Virgin*, *Isay* 7. 14. & the *Virgin Mary*, *Luk.* 1.30,31. And though he had not his being from man immediatly, yet he came mediatly from mankind; *He was made of a woman*, *Gal.* 4. 4. and so consequently and mediately hee came from man, *of the seed of David*, *Rom.* 1. 3. A singular fountaine, *a Virgin*, a sanctified *Virgin*, a gracious *Virgin*, for such a sweete streame to issue from; never such a child came from any mother, never such a mother brought forth any child. There can bee but foure meanes whereby mankind can have any being; either first without man or woman, and thus *Adam* had his being: the second is of man without the helpe of a woman, and thus *Eve* had her being: the third is, both of man and of woman together, and so all the children and generation of *Adam* had their being: the fourth is of a woman without a man, & this is proper onely to Jesus Christ the Son of God. So the passive meanes was the Virgin *Mary*, the Active the *holy Ghost*. And so much of these three points, the Act or worke done, the Manner, and the Meanes.

Doctrine. Now wee will draw all that hath beene spoken into an observation, and that is this; Jesus Christ is very God and very man, both together in one and the same Person of the Sonne of God. The Text carrieth it sweetely and plainely, *the Word*, then he was God; *Flesh*, then he was man; *made Flesh*, there they are both together, namely, in the Person of the Sonne

of

of God. Note that the obſervation hath three points to bee proved in it. Firſt, that he is very God, and very man, both together. Secondly, in one and the ſame perſon. And thirdly, that this perſon is the Sonne of God. But generally the ſame places of Scripture that prove one of theſe, prove all three, and they are not to be diſjoyned; therefore we will handle them together, *Gal.* 4.4,5. *God ſent forth his Sonne, &c. His Sonne*, therefore hee is very God: *made of a woman*, therefore he is very man; for what doth proceed of a woman but mankinde? Secondly that *He* might *redeeme*, not that they might redeeme; therefore not many, but one Perſon, even that ſame Perſon that is very God, being alſo very man withall. Thirdly, and all this is the Sonne of God, *his Sonne*, *Phil.* 2, 5, 6, 7. Firſt, *He was in the forme of God, equall with God*, therefore very God; and withall in the *forme of a ſervant*, *made like man, &c.* therefore very man. Secondly, and that in one and the ſame perſon, for ſo the Text ſpeakes ſtill of one and the ſame perſon, *who being*, and *he made, &c.* Thirdly, and what perſon was this? the Perſon of the Son of God, for ſo the Text ſaith expreſſely, *Who being in the forme of God, &c. Rom.* 8.3. *God ſending his Son, &c. His Son in the fleſh*, there is the duplicity of Natures, he was very God and very man. Secondly, the unity of the Perſon in that he ſpeakes but of one alone *his Son*: Thirdly, there is the ſpecification of that one perſon, *his owne Son*, that is, that one perſon of the Son of God. So much for proofe of the point.

Reaſons of the firſt point in the obſervation that Chriſt is God and very man both together.

The Reaſons of it are theſe. Firſt, of the firſt point in the obſervation, & conſquently in a good underſtanding of all the reſt. Firſt, man had ſinned, and God had paſſed a moſt juſt ſentence of death, and eternall curſe and damnation upon all mankinde for ſinne, *Geneſis* 2.17. and *Geneſis* 3.17. this being threatned before, no doubt but it muſt accordingly be performed after: If this ſentence be not reverſt, we ſhall be all damned without mercy: but how ſhall this be reverſt? the Juſtice and unchangeableneſſe of God will not ſuffer it, therefore all mankinde are accurſed and damned, either in themſelves or in their ſurety: who or what is the ſurety? one man cannnot be ſurety for another, much leſſe for all, *Pſalm.* 49. *A man*

Reaſon 1.

cannot redeeme his brother (saith *David*) *it cost more than so*; neither can any other creature or nature be the surety, but the same that sinned must die, therefore of necessity he must be very man that is the surety. Againe he must be such a man as is æquivalent to all men, yea, more worth than all the world beside, else he cannot redeeme them: and that cannot be any creature, for none of them is of this value, but he must be very God; therefore Jesus Christ is very God and very man, both together in one Person.

Reason 2. Secondly, Jesus Christ being to be Mediatour, he is to treat familiarly with both parties that are to be reconciled, & have such right in both, that he may partake with each by his owne worth, and may have credit and authority with both; but this he cannot have with man, unlesse he be man; nor with God, unlesse he be God too.

Reason 3. Thirdly, he is to make us one with God, and God one with with us after a Spiritual manner: therefore he must be one with us, and one with God; very God, and very Man.

Reasons of the second part of the doctrine. Now in the second place, that hee is very God and very Man in one Person, the Reason is; Because, if there bee two Persons, there is two Christs, and two Mediatours: But there is but one Christ, and one Mediator, and therefore but one Person. Many Persons must needes conclude many Christs.

Yea, but in the third place, if it be but in one Person, why may it not be in the person of Man? I answer, No; it is impossible to be in Man: The Reason is, Because it must be in such a Person, as wherein both the Natures may truly and really subsist. But it is impossible that the Godhead should subsist in the Person of a man, that being infinite, and this finite, and therefore the Humanity must subsist in the Person of the Son of God.

Rules to bee considered concerning Christs incarnation. Before we come to the Uses, here are certaine Rules to bee considered, touching Christs Incarnation.

1. The first Rule is this: That Christ doth subsist wholly in each Nature, yet with some differences: as first, he doth subsist in the divine Nature, as being of it self, & sustaining all things; In the Humane, as quickning and sustaining it: Secondly, the

the *Word* had a precedent being, so had not the *Flesh*. Thirdly, he did his greater workes by his Deity, his inferiour by his Humanity.

The second Rule is this, That the Flesh of Christ is not either Deified, for then it could not be one with us: Secondly, neither yet nullified, as either vanishing to nothing, or being swallowed up of the Deitie; Thirdly, neither yet accidentally joyned to the Person of the Sonne, but essentially concurring with it in one Person. 2.

Thirdly, the *Word* is not changed; for then it could not be one with God, but still it retaineth the same Nature and properties, *John* 10. 30. *I and my Father am one*, And in 1 *Cor.* 2. 8. the Apostle cals him the *Lord of Glory*: Neither is the *Word* debased thereby, but continues still in that excellent and infinite Dignity: neither yet assumed into the Manhood, but the Manhood into it: Fourthly, nor ever after did the *Word* forsake the *Flesh*, no not in death, *Phil.* 2. *v.* 7, 8. 3. *Quod non erat assumpsit, & quod erat non amisit. Requievit non decessit.*

Fourthly, the Person was a compound Person, and yet but one Person, though he have two Natures, and that is the Person of the *Son of God*, *Luk.* 1. 25. *Mary* is called the Mother of God, θεοτοκος, against *Nestorius Vogel.* 45. As if God were in Christ onely as in the Saints, but more powerfully in him than in them. 4.

Fifthly, the Natures are not confounded, but really distinguished in the same Person: neither secondly, was there a third Nature compounded of them both, as some Heretickes have thought, *as Eutiches Vogel* 49. *Nestorius*, and *Eutiches*, though they differ in their Heresies, yet each of them stand on the same false ground, Namely, that every perfect Nature must have a perfect *Hypostasis*, and therefore, either there must bee two Persons, saith *Nestorius*, if there be two Natures; or else if there be but one Person, saith *Eutiches*, then there is but one Nature. So much for the Rules. 5.

The Uses are these:

The first is for reproof of those that deny Christs comming or being in the Flesh: For they do not onely disanull the Flesh of Christ by it selfe in the second point; but much more his Incarnation in this third point, that he *was made Flesh*. But *Use* 1.

the

the Text is plaine against such, 1 *John* 4. 2. *That they which deny Christs Incarnation, that he is come in the Flesh, they are not of God but they are the Spirits of Antichrist.*

Use 2. The second Use is against those, who though they grant Christs Incarnation, yet withall they affirme the whole Trinity is Incarnate, whereas the Text here restraines and appropriates the Incarnation to the *Word* But, say they, if the Godhead be united to the Manhood, then the whole Trinity is Incarnate: for the Godhead is equally and fully in every Person of the Trinity. The answer is this, That it is more properly said, that God did assume our Flesh, rather than the Godhead. Or if we doe say, his Godhead did assume the Manhood, understand it with this limitation, that it is the Godhead in the second Person, the Son of God: for the *Word* is the name of his Person. It cannot be said properly that the divine Nature tooke the humane nature, but that the *Word* the second Person tooke our Flesh; and so the divine Nature may bee Incarnate in the Son, and not in the Father, or the holy Ghost, because that though they be one in Nature, yet the Godhead hath not the same subsistence in the Father, and the holy Ghost, as in the Son.

Use 3. The third Use is this, Is Christ very God and very Man in one Person? here then is assurance of our reconcilement to God, that all unkindness is forgotten, and all our sins forgiven and buried, and all his displeasure done away, because, as wee see here, that our Nature and Gods owne blessed Nature meete together in the Person of Gods owne Sonne. Who can doubt, or why should any distrust of reconciliation with God, and of his favour, (if he have faith in Christ) seeing the Union is already made? If it were to be done hereafter, then happely there might bee some doubt and suspition, though there ought to bee none, because wee have Gods promise for it; but being done already it is past all doubt and feare. But you will say, It is true, that this proves that Christ is reconciled to God; But what is that to us? How doth this prove that I am reconciled to God? Yes, very materially: For Christ did this for us. If Christ the First fruits bee made one with God, then the Faithfull, the whole Lumpe are so too. He is the Head, and we are

are his Members; If then our Nature be fully reconciled to God in him our Head, then so is it also in us his members. The Apostle 2 *Cor.*5.19. saith, *God was in Christ reconciling the world to himselfe*: that is, God and Man met in Christ is the reconciliation of the world, that is, of the faithful to God. And, *Mat.*1.23. he is called *Emanuel*, that is, *God with us*: He being *Emanuel* in himselfe, hath effected the same for us; hee hath made God one with us, & us one with God; he hath made him a friend and father to us, and us to become friends and Sonnes of God. This is a matter of singular comfort to Gods Children: for as sure as our Nature is met together in the Person of Christ, so surely are we reconciled unto God. Will you beleeve a thing shall be done, when there is a pledge given, and a pledge taken on both sides? Why here is a pledge taken, and a pledge given, to assure us of this. Christ tooke our nature as a pledge from us, and to put it out of all doubt, hath given us his Spirit, as a pledge from him of our perfect reconciliation to God. What can a man have more, when God deals thus substantially with him? Doubt not therefore, but that upon thy submission, in seeking it, beleeving it, and obeying it, it shall be surely performed unto thee.

Fourthly, This should teach us therefore to labour to become one with God. God hath vouchsafed to become one with thee, and wilt not thou labour to become one with him? It was a great humbling and debasing for him to become one with thee, and yet he did it meerely for thy sake. It is glory, and life, and salvation for thee to be one with him; therefore let not to seeke it for thine owne sake, and never leave seeking by prayer, and all holy endeavors and meanes, till thou hast attained it. But you will say, How shall we attaine to become one with God? I answer, In Christ, beleeving, embracing, and casting thy self confidently on Christ and his merits, and never cease praying, and hearing, and conferring on Gods Word, till thou hast attained this: and then do not break off this Union (by sinning) after it is made: better it is for thee by many degrees to break thine own heart, than to breake off this Union. *Use* 4.

Fifthly, This teacheth us the dignity and worthinesse of all Christs doings and sufferings, even in the daies of his *Flesh*, *Use* 5.

because they were all done and suffered in the Person of the Sonne of God, and therefore they must needs bee of infinite power against Satan and sinne, and of infinite recompence to the Law, and of infinite satisfaction to Gods justice, and of infinite merit for us, and of infinite worthinesse before Gods Mercy seat, yea, of infinite worthinesse before the Throne of Gods Justice. So that if God the Father looke upon the doings and sufferings of his Son with the most pure eyes of his Justice, he can find no more fault with them (be it spoken with all reverence to the Father, and glory to the Son) than with his owne Majesty.

Use 6. Sixthly, this teacheth us the infinite hainousnes of sin, that cannot possibly be done away, but by a Person of infinite worthinesse, even as great as God himselfe. Therefore let us take heed of sin, & let us not walk after the Flesh, but after the Spirit, that so we may have our part in the infinit merits of Christ.

The third maine point to be considered in this Scripture, *The word was made Flesh*, was the Incarnation of the Son of God: Wherin was propounded to be spoken, First, of the phrase, *made Flesh*: And secondly, of the matter. Touching the phrase, wee heard that it went beyond all other places of Scripture. And for the matter, we propounded five things to be handled in it: First, concerning the Act or worke done: Secondly, the manner of doing: Thirdly, the meanes: Fourthly, the time when it was done: And laftly, the consequents of it being done. Of the three former we have already heard. Now it remaines, that by the assistance of Gods Spirit we speake of the two latter, the fourth and fifth. And for the present, the first to be spoken of, is the time or season wherein it was done: And I note this point the rather, because it pleaseth the holy Ghost to note this circumstance, *Gal.* 4. 4. *In the fulnesse of time God sent his owne Son, &c.* Where he speakes of Christs Incarnation, & gives expresse notice of the time, *Eccl.* 3. *All things under the Sunne have their appointed time* saith *Salomon*: therefore this, which was the greatest worke that ever was done under the Sunne, must have a convenient time to be performed in. It is true, that in respect of Gods decree, it was done before all worlds. And it is as true in respect

of

of the fruit and benefit of it to the faithfull, that it hath beene from the beginning of the world; and therefore hee is called the *Lambe slaine from the beginning of the world*, *Rev.* 13,8. All the good that ever hath befallen the faithful, even to their very Election, was bestowed on them by God respectively to Christs Incarnation: but the reall & actuall performance of it, had a certaine time assigned to it by Gods decree, and that in singular wisedome and mercy, and the time being come, this worke was actually performed. How long it is since, every one of us knowes, 1640. yeares. But how long it was from the beginnig of the world to that time, is not so certainely and precisely knowne: yet it is certaine, that it was under 4000. yeares, and above 3900. yeares; we will consider of this time in some profitable respects. And first wee will consider of it in respect of the state of the whole world. Secondly, in respect of the state of the faithfull. And thirdly in respect of the *Virgin Mary*.

Firtt, we will consider of it generally in respect of the whole world; For first, at that time was established the most absolute *Monarchy* that ever was in the world, the *Romane Empire*: and was it not then a fit time for the most absolute *Monarch of heaven and earth*, God himselfe, to come into the world, and to be manifested in the *Flesh*? Secondly, when there was a *general* universal peace throughout the world; & therefore a fit time for the Prince of Peace, *Jesus Christ*, to be borne and to come into the world. Thirdly, then idolatrie and prophaneneſſe, and generally all sinne was at the higheſt, the whole world lay tumbling in wickedneſſe, as Saint *John* saith, 1 *Joh.* 5.19 even like Swine in the mire: and was it not *high* time then for Christ to come into the world to cure sin? Is it not *high* time for the *Physician* to come, when the Patient is most sicke? Christ he is the *Physician*, the *World* is the *Patient*, Sin is the disease, & the *height* of sin the desperateneſs of the disease: was it not time then for *Christ* to come into the world, when the world was thus in the height and extremity of sinne?

Augustus se Dominum vocari prohibuit. Gualt. Chronol.

The second respect is specially because of the Church of the faithfull. It was a fit time in respect of them; For first,

at this time the *Prophecies* and *Promises* of Christs comming were neere at an end, *The Scepter was departed from Judah*, the whole *Government* of the Jewish Nation was abrogate from the Royall Tribe, and translated to the *Roman Emperours and their Lievtenants*, and therefore it was time for *Shiloh* presently to come, as *Jacob* prophecied, *Gen.* 49.10. The 70. weeks in *Daniels Prophecie*, *Dan.* 9.25,26. were now comming on apace, and most of them expired, and therefore the *Messiah* was to come, and to live here on earth, that at the full end and expiration of them *he might* bee slaine, and so reconcile the iniquity, and bring in everlasting righteousnesse. For God doth not only performe promises, and accomplish prophecies in the Truth of the thing; but also in the precise strictnesse of the time, he keepes touch for the very day and houre. Secondly, and consequently, the faithfull people of God then alive were gaping with hungry Soules, like young *Ravens*, for the comming of the *Messiah*; they had long waited with old *Simeon*, *Luke* 2.25. for the consolation of Israel, and had now spread their armes abroad to receive and embrace the Salvation of the *Lord*: and when is meat and drinke so seasonable, as when it is hungred and thirsted after? And then is the fittest time for GOD to bestow his blessings on his chosen, when he hath opened their hands and hearts, and made them fit for embracing of them. Now the faithfull hungred and thirsted for the comming of Christ, and waited with stretched out armes ready to receive him; and therefore in respect of them, this was a fit time for God to give Christ unto them. Thirdly, and lastly, the faithfull were very scarce and few, the Church was crept into a corner, into a few families, Religion was exceedingly decayed, the Doctrine of it depraved, holinesse of life little regarded and lesse practised, and generally those that in shew profest most, the Scribes & Pharisees, were meere formalists and starke Hypocrites; Gods worship was corrupted by mans Traditions and Inventions: and was it not now *high* time for the head of the Church to shew forth himselfe, and to come personally and visibly amongst them, to redresse their manners, reforme his owne Truth, repaire the ruines of his House, and to comfort the languishing

Zanchy de incarn. 72.73.74.

languishing members of his owne body? Surely this was the most fit time.

Thirdly, wee must consider of this time particularly in respect of the *Virgin Mary*, his blessed mother: and it was fit time in respect of her too; for Christ was presently incarnate within her, so soone as ever shee beleeved the message of the Angel, *Luke* 1.31. not before, for all the while she distrusted and said, How can this bee? Christ was not conceived in her: A distrustfull heart disinables from being partakers of Gods promises: nor after shee beleeved was it deferred. God is never behind hand with any, but that which he tenders us upon our beleeving, hee gives so soone as ever wee doe beleeve; God had determined it, the Angel had acquainted her with it, that such a thing should be, there is nothing then lacking, but that she consent to it and embrace it: So soon as ever she beleeved and obeyed, *Luke* 1.38. this sacred Birth was conceived within her. I note this the rather, because looke how it was with the *Virgin Mary* in her corporall conception of Christ; right so it is with us, when wee conceive Christ spiritually in our hearts; so soon as ever we beleeve the promises of the Gospell through him, Christ is presently framed and fashioned within us.

The fifth and last point is the consequents that did ensue upon the Incarnation of Christ; I meane such as did ensue upon this union in regard of himselfe. For the consequents that did ensue in regard of us, are comprehended under the fourth generall head, namely, his mediation executed in and by this Incarnation; but the consequents to be considered here, are such as ensued in respect of Christ himselfe; and these may be called *Graces*, and they are such things as befell the *Manhood* of Christ (for no such things can befall his *Godhead*, nothing can grace it from man) and these may be distinguished into two sorts: First, some are called Gifts; Secondly, some may be called Royalties.

And first for Gifts; upon the union of the two Natures in Christ, many gifts befell the *Manhood* of Christ: for wheresoever God is present in love, he gives and that bountifully; much more to that humane nature which himselfe hath

pleased to assume and take unto himselfe. Wee will consider of these gifts in these two respects: First, what they were: Secondly, in what measure they were found in Christ. First, what they were; even all the good that the humane Nature was capable of: these gifts were either gifts of Body, or of Minde. First, of the Body; He had a comely countenance, a good complexion, a temperate constitution, and seemely stature. Secondly, of the Minde, a pregnant wit, sober affections, stable memory, sound judgement. And though the Scripture doth not expressely speak this; yet reason requires it, that the nature assumed into the *Holy* person of the Sonne of God, should be no whit inferiour to any that ever was of that kind. But yet the Scripture is not altogether silent in this either for the Body, and therefore it is said, *Psalme* 45. 2. *Thou art fairer than the children of men*, that is, he had a comely countenance and good complexion: and howsoever it be said, *Esay* 53. *That he had neither forme nor beauty*, that is spoken in respect of the *Jewes*, that did not esteem *him* nor regard *him*, but maligne *him*: And so in respect of Soule too, it is said, *Esaiah* 11. 2, 3. *That hee had the Spirit of wisdome and understanding, the Spirit of counsell and strength, the Spirit of knowledge and the feare of the Lord.* Other places of Scripture speake of the gifts of the Body and of Soule together; as *Luke* 2.40. *And the child grew*, that is spoken of his Body; *and he was filled with wisedome*, that is spoken of his Soule: And verse 52, *Jesus encreased in wisedome*, that is, the gifts of his minde; *and in stature*, that is, in respect of his Body; *and in favour with God and man*, that is not spoken of his outward endowments, for God lookes not upon the countenance of a mans person, but the meaning is, he had such excellent gifts and graces of mind, as *Holinesse, Wisedome*, and such like, whereby he was in favour both with God and men. We see then how richly our Saviour was furnished in himselfe, not onely with the gifts of Nature, whereby he got favour with men, but of Grace too, whereby he was in favour with God, *John* 1.14,16. *He was full of grace, &c.* Secondly, in what measure were these gifts found in him? I answer, In an *high* and excellent degree, more than in any other, *Psalme* 45.2. *Thou*

Thou art fairer, &c. Adam himselfe was not equall to *him*, at the least for the gifts of *grace*. *Adam* came far short of that knowledge, and wisedome, and understanding wherewith the *Manhood* of Christ was endowed, because *Adam* had these graces and gifts from God, Christ had the presence of the Godhead: his humane nature being united unto his Godhead, had an excellency above all others, and therefore excellent graces above others. Some have thought that because the humane nature was united to the Godhead in the person of Christ, that therefore it received infinite and uncreated knowledge and wisedome, &c. therefore here we must marke this rule, That he had all wisedome and knowledge, &c. so farre as his manhood was capable of it; but his manhood was not capable of this; as hee was man, hee was a creature, and therefore wee must still keepe within the bounds of a creature; as wee must not detract from his manhood, so wee must not adde to it. And therefore though uncreate and infinite knowledge and wisedome were found in Him as he was God, yet his manhood was not capable of such infiniteness.

The second point is concerning the royalties that befell the manhood of Christ, in respect of his Incarnation. For where God is present in favour, and love, he conferres great grace and glory on them that he is present withall, much more where he is personally one with that which hee is present with, as hee is with Christ. These royalties are foure: the first is a cohabitation or dwelling of the manhood with the Godhead: the second is the cooperation and joynt working together of both: the third is the glorification of the humane nature: and the fourth is the communication of properties.

The first royalty, is the cohabitation or dwelling together of the manhood with the Godhead: that the manhood should dwell under one roofe as it were with the glorious Majesty of God; this is a great Royalty, and of this the Apostle speakes, *Colos.* 2. 9. *For in him dwelleth all the fulnesse of the Godhead bodily* Which though it be spoken of the whole person of Christ, yet *bodily* specifies the honour that thereby the *Flesh* or *manhood* is *graced* withall. And if it be a great Royalty to the faithfull, for God to dwell in them by his Spirit: then much

much more is this a great Royalty, that God should dwell personally in Christ.

The second Royalty, is the Cooperation and joynt working together of both, like fellow and fellow well met, (if I may so speake.) For howsoever the Deity is infinitely greater than the Manhood; yet it deales not with it, as great men are wont to doe with lesse, to sway all themselves: But the Godhead permits and gives way to the inferiour nature, the Manhood. First, in that it suffers it to doe, and to worke according to its owne kinde. Secondly, in that it quickens, sustaines, and assists the Manhood to worke. Thirdly, the Godhead joynes and concurres oftentimes with the Manhood in one and the same worke; hence it is, that the Actions of Christ are called *The andricall* Actions, not only because the same person doth them being both God and man, but because the Actions of the Godhead doe lend their power to the Actions of the Manhood, and the Actions of the Manhood are serviceable Instruments unto them. As when he walked on the Sea, *Mat.* 14. 25. it was an action of his Manhood to walke; but that hee walked on the waters, this is an Action of his Godhead concurring therewithal. So likewise in raising *Lazarus* from the dead, it was an action of his Manhood to cal him; but it was an Action of his Godhead to give him power to rise out of the grave. So wee see, this is a great Royalty to the humane nature of Christ, not onely to be acquainted, and to dwell together with the divine Nature, but also that they do oft times concurre together in one and the same worke.

Zanch. de incarn. 859. θεανδρὶ καὶ ἐνεργεῖαι.

The third Royalty, is the Glorification of the humane nature with the glory of the divine nature, forasmuch as after the Resurrection and Ascension, it was glorified with the glory of the Godhead so farre as it was capable of it, *John* 17. 5. This glory Christ prayed for, *Father glorifie me with the glory I had with thee before the world was*, that is, with the glory of the Godhead: and so it was performed, 1 *Tim.* 1. 16. *And received up into the glory*, and so it shall continue to the end of the world for Christ shall come to Judgement in the glory of God the Father, *Mat.* 16. 27. So we see that this is a wonderful

Royalty,

Royalty, namely, the exaltation of the humane Nature to the glory of the divine Nature. But ſtill wee muſt keepe within theſe bounds, that is, as I ſaid before, that it is exalted to the glory of the Godhead, ſo farre as it is capable of it. The Manhood is finite, & therefore not capable of infinite glory: But yet the humane Nature of Chriſt is infinitely more glorious, than the Nature of all Men, or Angels, or other Creatures whatſoever.

The fourth and laſt Royalty, is the communication of properties. This is a hard point: ſome properties belong to the Godhead, ſome to the Manhood; and theſe are communicated to each Nature. Thoſe that are peculiar to the humane nature, are affirmed of the divine; and thoſe that are peculiar to the divine Nature are affirmed of the Humane. Communication of properties, is this, that Chriſt-God gives the Titles of the Divine properties to Chriſt-Man, and receives the titles of the humane properties of Chriſt-Man. You muſt underſtand, that this is not done in deed, by way of communication betwixt the Natures, but onely by way of affirmation of the whole Perſon. As for example: It is the property of Chriſt-God to bee Immortall, and of Chriſt-Man to bee Mortall: and yet Chriſt-God may bee ſaid to bee Mortall, and Chriſt-Man may bee ſaid to bee Immortall. And this wee may ſay without bluſhing, *Prædicatione tantum, ſed veriſsimè & realiſsimè, quia Chriſtus ſubſiſtit in utraque forma.* Zanch de. incarn. 110. & 24

We will make it plaine in an obſervation; and that is this, namely, That howſoever the Godhead and Manhood in Chriſt are two diſtinct Natures, even after the Union, and that each Nature retaines their ſeverall workes and properties, yet notwithſtanding that which belongs to either of the Natures, is aſcribed to the whole Perſon of Chriſt, and that in regard of both Natures. Examples will make it cleare. And firſt, I will give you examples out of the Scripture, where the humane properties are aſcribed to Chriſt-God: and ſecondly, where the Divine properties are aſcribed to Chriſt-Man. Firſt, where the Humane properties, are aſcribed to Chriſt-God, as *Acts* 20. 28. *God purchaſed his Church with his owne bloud.* Bloud is *Doctrine.*

proper to Christ-Man, not to Christ-God; yet here it is attributed to Christ-God by communication of properties. The like you shall finde in other places. *Acts* 3.15. *and killed the Lord of life*, 1 *Cor.*2.8. *Crucified the Lord of Glory*. It is proper to Christ-Man to be killed and crucified, to Christ-God to be Lord of Life and Lord of Glory: and yet here by communication of properties, it is attributed to Christ-God to be killed and crucified, who is the Lord of life and glory. Secondly, the Divine properties are ascribed to Christ-Man, *Luke* 1.43. *The mother of my Lord.* *Mary* was Christs mother as he was Man, but yet by communication of properties she is called *the mother of God*, or, *of the Lord*, which is the Title of his Godhead. And so, *John* 6.62. *What then if you should see the Sonne of Man ascend where hee was before?* Why, his Manhood was not in heaven before, but his Godhead: but this is spoken by communication of properties, whereby that which is proper to his Godhead, is attributed to his Manhood. I will make it plaine by an example: A Man consisteth of Body and Soule: the Soule is spirituall, the Body corporall. Now you may say of a man that he is both Spirituall and Corporall, because he consists of both in one Person: And so you may say of Christ-God that he is mortall, and of Christ-Man that he is immortall, because he is God and Man in one Person.

Reason. The reason of the point is, and there is but this one, Because of the oneneſſe of the Person, that he is both God and Man in one Person. Hence the properties of the one are affirmed of the other, as in that similitude which I gave you before; because a Man consists of Soule and Body, that which belongs to either may be truely affirmed of the whole Man, because he doth contain both in one Person And so it is in Christ, because he is one in Person, therefore the properties that belong to either Nature, may be attributed to whole Christ.

The Uses are these:

Use 1. First, this should teach us that we should not stumble at any of these phrases of speech when wee meete with them in the Scripture, as if there were any confusion of Natures, or absurdity in speech; but wee must thinke them the fittest, and truest,

truest, and most proper speech that can be used, to expresse the meaning of the holy Ghost. Yea, but you will say, how can contraries be affirmed of one and the same Substance? It is true, it cannot in one and the same respect, but in divers respects it may. Christ is visible, and invisible, but not in one and the same respect: he is visible in respect of his humane Nature; but invisible in respect of his divine Nature.

Object. *Answer.* *De eodem sed non secundum eadem.*

Another exception may be here made, and that is this: If it be in forme of speech only, & not in truth of the thing, it is but falshood and deceit. Yes, it is so in the truth of the thing too, in regard of the person of whom it is affirmed, though in regard of the other Nature, it be but verball.

Objection. *Answer.*

Yea, but thirdly, you will say, May I not say then, his Manhood is his Godhead, and his Godhead is his Manhood? I answer, No, you may safely say in the concrete, that Christ-God is Man, or Christ-Man is God: but not in the abstract, that Christs Manhood is his Godhead, or his Godhead is his Manhood; no, not though one be used in the concrete, the other in the abstract, as to say, Christ-God is the Manhood, or Christs Godhead is Man, nor contrary: But we may say, Christ-God is Man, and Christ-Man is God; for then wee speake in the concrete of the Person, which is one. But when we speake of the Godhead alone, or of the Manhood alone in the abstract, then wee speake of the Natures, and they are the same still. We cannot say, his manhood is visible and invisible, nor that his Godhead is visible and invisible too: but we may say, Christ-Man is visible and invisible, and Christ-God is visible and invisible, for then we speake of the person, but wee must not single out the natures. I may say of my selfe, that I am spirituall and bodily; but I cannot say of my soule alone, that it is spirituall and bodily; nor likewise of my body alone, that it is bodily and spirituall; for that which may be affirmed of the Person, cannot be affirmed of the Nature. These phrases are usuall in the Scripture, and therefore I would have you take notice of them. Our Saviour hath such a speech in *John* 6.62. *What then if you should see the Sonne of Man ascend up where he was before?* There you must understand that it is spoken by communication of properties, as if he had said thus, What if you

Objection. *Answer.* It is onely *in concreto.* *Quicunque nomina significant personam Christi, de ea præ licentur quæ sunt utriusque formæ.*

you should see Christ, who is very Man, ascend up where his Person was before? he doth not say, where his Nature, the Manhood was before; but because hee was there before in regard of one of his Natures, the Godhead; therefore this may be said of both in respect of his Person.

Use 2. The last Use, is matter of singular comfort to all Gods children; for as it is in his owne person betwixt the Godhead and the Manhood, so it is in some measure also in his mediation betwixt God and us; hee being the Sonne of God, very God, tooke our title on him *The Sonne of Man*, became very man, bare our sinnes, and tasted our infirmites, and endured our punishment; that which was ours he received, and it was truely translated unto him: and he gives unto us his titles, *the sons of God, heires* and *coheires* with himselfe. And therefore seeing Christ hath taken my sinnes and my infirmities upon him they shall never be more able to condemne me, than they are to condemne him: if there bee no condemnation to Christ, neither is there any condemnation to them that be in Christ. And likewise his righteousnesse shal justifie me in the presence of God, as he himselfe is justified. And so much of the third generall point in the Text, namely, the incarnation of Christ.

The fourth generall point, (and that is but a by-thing in respect of the Text) is the benefit of Christs Incarnation, namely, his mediation, which was executed in and by his Incarnation: for this is the end thereof in respect of us, 1 *Tim.* 1.15. *This is a true saying, and by all meanes worthy to be received, that Christ Jesus came into the world to save sinners.* All the doings and sufferings of Christ doe concurre to this worke, namely, his Mediation to bring us to God: And all the benefits that we receive by Christ, *Justification, Redemption, Intercession, &c.* are comprehended under this title, namely, his Mediation. And the whole office of Christ is significantly expressed by this one word, *Christs Mediation.* God and we were at variance, Christ he interposed himselfe betwixt God & us, as a Mediatour to make peace and attonement for us. Why, but then you will say, He is Mediatour to himselfe, for he is God. I answer, Why not? the Apostle saith so in 2 *Cor.* 5.19, *God was in Christ reconciling the world to himselfe.*

Hence

Hence we may draw this obſervation, namely, That Jeſus Christ, *The Word made Fleſh*, is Mediatour betwixt God and man in both Natures, *Acts* 20,28. *God purchaſed his Church with his owne bloud. God purchaſed*, there is his *Godhead*: *with his owne bloud*, there is his *Manhood*. So hee is called *Emanuel*, that is, *God with us*, *Matth.* 1.23. Hee is one with God, and one with us, to mediate betwixt God and us. *Doctrine.*

The Reaſons are theſe: First, Christ muſt dye for us, therefore man mediates; and he muſt riſe againe, therefore God mediates, *Rom.* 1.4. *Hee declared himſelfe mightily to be the Sonne of God, by the Reſurrection from the dead*, 2 *Cor.* 13.4. *Hee was crucified concerning his infirmity, yet liveth hee through the power of God.* *Reaſon* 1.

Secondly, he muſt ſuffer, and he muſt overcome. *Heb.* 2.14. *For as much as the children were partakers of fleſh and bloud, he himſelfe alſo tooke part with them, that he might deſtroy through death, him that had the power of death*, that is, *the Divell*. So likewiſe hee muſt beare our ſtripes, and heal us by them, *Iſa.* 53.5. therefore he muſt mediate for us in both Natures, as he is God and man. *Reaſon* 2.

Laſtly, it is a part of his mediatorſhip, to heare our prayers, & forgive us our ſins, as wel as to pray for us, and beare our ſins. *Reaſon* 3.

The firſt Uſe is againſt Papiſts, that exclude the Godhead of Christ, as *formale principium* in his mediation; that ſay, that only dignifies and makes his actions of value, but doth nothing in the worke: but we ſay, he performes the worke of mediation in both natures, *Rom.* 1.4. *He declares himſelfe mightily to be the Sonne of God, by the reſurrection from the dead.* But the Papiſts thinke they hit it home, when they bring that place, 1 Tim. 2.5. *There is but one mediatour betwixt God and man, the man Chriſt Jeſus*: Therefore, ſay they, he is mediator in his manhood onely. But we deny the reaſon: for this is ſpoken by the Rule of communication of properties, and is meant of his perſon, not his manhood: if he had ſaid the manhood, it had beene plaine; but he ſaith *man*, therefore it is meant of his perſon, that is very God and very Man. *Uſe* 1.

Secondly, this teacheth us to renounce all other mediatours which are not God: for either we muſt make them gods *Uſe* 2.

that we make our mediatours (as the Papists do by consequent; in that they make them searchers of the heart) or else they can be no mediators. If they bee mediators, they must be redeemers too; 1 *Tim.* 2.5.6. there they are joyned together, *one Mediator betwixt God and man, the man Christ Jesus; who gave himselfe a ransome, &c.* None can ransome us, but Jesus Christ, and therefore none can mediate for us but he.

Use 3. Thirdly, this teacheth us that Christ is intirely ours, both his Godhead and his Manhood, and all that he hath done in both Natures, in the worke of his mediation, being most perfect, entire, and all sufficient, is also ours. And therefore we should cast our selves wholly upon him, and strengthen our faith in him, assuring our selves that we are fully reconciled to God in him: for what the manhood could not doe in the worke of our mediation that the Godhead did; and therefore let us rest wholly and onely upon him, as upon a most perfect Mediatour.

FINIS.